The Social Teaching of the Sacraments

Edited by
Maurice B. Reckitt

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THE SOCIAL TEACHING of the SACRAMENTS

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being the Report of the Second Anglo-Catholic Summer School of Sociology, held at Keble College, Oxford, July 1926

EDITED BY
MAURICE B. RECKITT

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Contents

PAGE

INTRODUCTION. By the Revd. Father R. H. Tribe, S.S.M. 7

SYLLABUS AND QUESTIONNAIRE. By the Revd. Gabriel Gillett. (Circulated in advance on behalf of the Summer School Committee) 15

PRELIMINARY ADDRESS on "The Nature of the Sacraments." By the Revd. Dudley Symon, M.A., Head Master of Woodbridge School 23

SUMMARY OF DEVOTIONAL ADDRESSES. Given by the Revd. G. A. Studdert Kennedy . 33

NOTE ON METHOD OF PROCEDURE AT THE SCHOOL 37

FIRST DAY—"CITIZENSHIP IN THE KINGDOM."

Opening Paper by Sir Henry Slesser, K.C., M.P. 39

Study Circle Reports 50

Evening Discussion 65

SECOND DAY—"CALLING AND DUTY."

Opening Paper by the Revd. C. E. Raven, D.D., Canon of Liverpool Cathedral 71

Study Circle Reports 87

Evening Discussion 103

PAGE

THIRD DAY—"FELLOWSHIP AND SACRIFICE."
Opening Paper by the Revd. W. G. Peck 111
Study Circle Reports 128
Evening Discussion 142

RETROSPECT AND PROSPECT. By the Editor 146

INTRODUCTION

"I have often wondered on what grounds theologians have claimed the title of Science of Sciences for their favourite study; since the 'theological' books I have looked into have always seemed to me to be concerned with feeble and obvious pieties, or with the kings of Israel and Judah.

"I do not care about those Kings."—

The House of Souls (ARTHUR MACHEN).

THERE is enough truth in this caricature of the present state of theology to make a churchman feel uncomfortable. We must concede the fact that theology, as generally understood, is in an impoverished state. It has lost touch with many of the realities of life, and there is every reason to believe that this impoverishment, at which Mr. Machen gibes, is the inevitable result, or parallel, of the loss of the religious outlook on life.

The whole trend of action since the Renaissance began has been to secularize the various activities of life, with the result that religion, both in its Catholic and Protestant forms, has tended to become more and more a devotionalism with no concern for the secular affairs of life.

This practical fact has re-acted in the intellectual world, and it has resulted in the exclusion from theology of all that is not directly pietistic or narrowly ecclesiastical.

Theology, to those who styled it the Science of Sciences, was the summation of all knowledge in its relation to God. To the modern it is but one science out of many sciences: the science "concerned with feeble and obvious pieties, or with the Kings of Judah and Israel," in Mr. Machen's biting sarcasm.

But a return to the older and saner view of life is beginning.

Humanitarianism has found many of the results of a secular view of life intolerable. In spite of the triumphs of Renaissance science and modern industrial development, there is a mass of human misery at which the religious sentiment is in revolt.

Where intellectualism has failed to see this failure of the secular interpretation of life, the Christian instinct has come to the rescue, declaring that religion ought to have a concern for these practical matters like war, unemployment, and overcrowding. The result is a growing revolt in favour of the old religious view of life.

In this revolt the Anglo-Catholic movement has a share.

The Tractarians were not silent about these matters, as a study of Pusey's sermons and Neale's writings will show. In the next generation the great Anglo-Catholic slum parishes attacked the social problem on the practical side. Stewart Headlam, Scott Holland, and Bishop Gore have carried on the prophetic succession, in forcing attention to the need of leavening corporate life with the Christian leaven. And, finally, a fresh impetus was given by Bishop Weston in his con-

cluding speech at the Anglo-Catholic Congress of 1923. The Congress continuation committee has made a definite move in publishing its series of black and white Social booklets, and in sponsoring the two successive Anglo-Catholic Summer Schools of Sociology.

The driving force throughout, from Pusey to Weston, is that humanitarian emotion which springs from the gospel of the Incarnation, and has always marked the heart of the Christian from Pentecost until these last days. This emotion, face to face with realities, has had an immediate practical objective, which may be described broadly as the better diffusion of the vast material wealth produced by modern civilization.

But man is not content or complete with feeling and action alone; his understanding impels him to intellectual effort also, and there is a definite intellectual task awaiting the Church. There is another -ology to be studied, and leavened with the Christian purpose. Hence the somewhat forbidding terms " Christian Sociology."

It will be objected that there cannot be a distinctively Christian Sociology, in that Sociology is merely a descriptive science, and that there cannot be a Christian Sociology any more than there can be a Christian Mathematics. But Sociology is not merely a science, it is also an art, and Christianity has a very great deal to say upon the subject of the principles by which the art has to be regulated in its active application. Moreover, even on the descriptive side, Christian theology has somewhat to say, for Economics is not an abstract science of

things, but a study of man in his economic dealings, and theology has a good deal to say about the nature of that mystery—man.

One of the most striking utterances at the first Summer School was the sentence: "These things are matters of Moral Theology."

Moral Theology—that describes in a phrase why and how these social affairs enter into our religion, and their study into our theology.

There is a certain noble lady described in *Who's Who* with Social Reform entered as one of her "recreations."

That is, unfortunately, only too common an attitude taken up by many pious Christians.

To those who have realized the universal, catholic scope and character of the Gospel, social questions are not merely a hobby for those who happen to have a taste for them; but they are embraced and to be included in the Church's theology, because the social order is the scene of the Dominion of God, and God's Will is concerned with the whole of man's activity.

Here, then, is at least one part of the intellectual task that the Anglo-Catholic movement has to undertake: the study of the social order with its economic and political intricacies, as seen in the Will of God. If it can succeed in this, it will have succeeded in bringing one large and very important science into the Science of Sciences; and that appearance there will have done something towards enriching a somewhat barren theology by at least one more contact with life.

The first Summer School approached its subject

by a study of the concrete problems of to-day, as contained under the four headings of the World Order, the Civic Order, the Economic Order, and the Family—a somewhat ambitious task.

It was obviously the first method of approach, to take the proximate things in order to see if the inductive process would yield any conclusions. Or—to describe the method in another way—it was an attempt to find out whether the Christian instinct would detect in the study of concrete social conditions principles that it could condemn or approve.

The report of that School, published under the title *Towards a Catholic Standard of Life*, makes it clear that there are certain principles embodied in actual practice on which Christian thought can pass unhesitating judgment, *e.g.*, the condemnation of the idea of the omnicompetent, omnipotent State, and on the other hand an approval of the idea that the Family and not the Individual is the basal unit in a Christian Sociology.

The second Summer School approached the task by the other method, and from the other end. It started from the Sacraments, and it worked deductively to see what social principles are involved in the Sacraments. What it has discovered must be left to the Report to reveal.

Perhaps the work of the second School seems disappointing as compared with that of the first. It is always much easier to work in the concrete than in the abstract; but it is the abstract which is most potent in the end.

There is a pithy saying of the late Fr. Gerald

Rawlinson that " it is the quiet spectacled men in secluded studies who make history." Certainly the two men who have done most to mould the modern world, J. J. Rousseau and Karl Marx, were men of this sort.

The fact of the matter is that ideas provide not only the constructional forms on which men build, but also the emotional dynamic to set men building.

So it is the quiet thinker, working out the implications of the elemental things, who matters most, though the practical man of affairs is a necessary agent.

It is for the fact and meaning of the Sacraments that the Anglo-Catholic Movement is contending at the moment. That is the touchstone of the Catholic creed in the present age, as the Incarnation, or the reality of Grace, have been the touchstones in past ages.

When the Sacraments are restored to their right place in the mind and the religion of the average Englishman, their social consequences will not be slow to follow, and the effect will be as important in social re-building as the discovery of the Gothic arch in church building.

No one, for instance, can grasp, or be grasped by, the ethical doctrine concerning Personality that is involved in Baptism, without altering to the very foundation his views upon the subject of Mass Production in industry.

The teaching on the subject of Vocation, that is implied in Holy Matrimony or Holy Order, has enough emotional force about it to insist upon some

better thing than Blind Alley occupations for young people.

The philosophy of matter and spirit, upon which the Sacrament of the Eucharist is based, is incompatible with the Manichaeism latent in the economic of *laissez faire*.

These instances are sufficient to show the importance of the subject that the second School chose for its study.

One word more remains to be said.

Some readers of this Report will probably be disappointed that the School has presented no definite scheme of any immediate constructive reforms, and has, apparently, made so little progress in the elaboration of a clear-cut Catholic Sociology.

It must be remembered that the magnificent structure of the mediaeval Christian Sociology was not built in a day. It was the result of centuries of Christian action and Christian thought.

Men cannot sit down to draw up on paper a complete scheme of the Will of God for the social life of their generation. That Will reveals itself but slowly, making itself known, now through the deliberate thinking of the philosopher-theologian, now through the religious common sense of the Christian crowd, now through the instinctive action of men who are not very good at analysing their principles of action but are excellent in practical matters of providing the world's bread and butter.

The workings of the Spirit are manifold.

Whilst schools, such as this, are trying to provide the deliberate abstract thinking that is neces-

sary, there is need also for the practical men who will work out new and Christian methods of commerce and industry into concrete schemes.

That, as one speaker put it at the School, is the meaning of the Priesthood of the Laity.

REGINALD TRIBE, S.S.M.

A SYLLABUS AND QUESTIONNAIRE

(*Circulated in advance*)

To the Members of the Anglo-Catholic Summer School, 1926

THE object of these notes is to suggest lines of thought for discussion at the School. Members are asked to read them critically; to think out their own answers to the questions asked or implied; and to consider how far the statements made need to be corrected or amplified.

The Sacraments

The Sacraments (with Prayer) are the chief bond of union in the Christian Society both with God and with one another. The Sacramental principle is essential to Christianity as being exactly adapted to human nature and consonant with what God has revealed of his own methods of dealing with mankind.

Q. (i) In what way do the Sacraments supply a closer bond between members of the Church than the bond constituted by ecclesiastical organization?

(ii) How far is it true to say that the Sacraments supply for the average Christian

a philosophy of Christianity which is a good working substitute for a reasoned system?

Baptism and Confirmation

These Sacraments imply the idea of the Catholic Church as the New Israel, the People of God, the mystical Body of Christ, which is God's chief instrument by which his Kingdom may come. Its members are intended to form a society, united in faith and charity and pledged to work for the Kingdom. The Kingdom is the reign of God over all mankind, in all departments of life, in this world and hereafter. The Christian helps to establish the Kingdom by loyalty to, and work for, the visible Church, and by social, political, economic, and aesthetic activities directed by a right motive. Baptism (completed by Confirmation) should be felt as a closer bond of fellowship than community of race, nationality, or class. There is a real distinction between the Church and the "world" which must neither be exaggerated nor ignored. If it is exaggerated, the result is disbelief in the coming of the Kingdom; if it is ignored, the Church tends to accommodate itself to the world as it is, and becomes secularized. In the twofold Sacrament of initiation, grace is given (though often ill-used) to fulfil all the duties of the Christian vocation. Our vocation as Christians is: (i) To serve God on a special level—*i.e.*, within the order of grace; (ii) to serve God in a special state of life, or in several simultaneous states of life, as citizens,

workers, parents, etc. Differentiation of function does not destroy the spiritual equality conferred by Baptism.

Q. (i) Should the difference between the Church and the "world" be more emphasized than it is to-day? If so, how?
(ii) Does the spiritual equality of members of the Church involve social equality?
(iii) Is any new bond constituted by Confirmation as distinct from Baptism?
(iv) Can we justify the present practice of almost indiscriminate Baptism?

Penance and Unction

Baptism and Confirmation do not prevent the possibility of sin. The sins of baptized persons have always been accounted more grave than those of the unbaptized because special grace has been given to meet special responsibilities: Hence the need of a new Sacrament for the forgiveness of post-baptismal sin. This Sacrament necessarily has a social as well as a God-ward reference. "The (moral) responsibility which each one of us carries is . . . the responsibility of a member of a family, not that of a solitary individual, and the principle of fellowship demands application in our penitence as much as in our petitions. Both Confession and Absolution are conditioned by it" (Temple, *Personal Religion and the Life of Fellowship*). All sin is not only an act of rebellion against God, but also an offence against the charity we owe to our neighbour. "All the members suffer," when we

sin. Confession to the Church is therefore an essential part of penitence. Under the present discipline it is secured by private confession to a priest as the representative of the whole body. He is empowered to restore the penitent to the "Fellowship of Christ's religion."

So far as the last Unction is the complement of Penance, its social implications are the same. So far as it is a Sacrament for the healing of the body, its social value lies in the fact that it restores to the sick person the possibility of fulfilling his uncompleted vocation in this world.

Q. (i) How far (if at all) is it desirable that public confession and penance should be restored? Would such a revival tend to stimulate a social conscience?

(ii) Is it desirable that the Church should use the power of excommunication against those who are openly and notoriously guilty of sins against justice or charity (*e.g.*, sweating, political corruption, etc.), as it does against those notoriously guilty of bigamy, adultery, etc.?

(iii) If we hold that sacramental confession and absolution are *necessary* (where they may be had) for the forgiveness of mortal sin, does this necessity arise from the truth of the social nature of men and the anti-social character of all sin?

(iv) Is there any need for a revision of the usual standards and methods of self-examination, especially in regard to sins

against justice and charity, and sins of omission? If so, what improvements might be made in (*a*) public instruction; (*b*) books of devotion?

(v) Is there really such a thing as corporate sin and therefore corporate penitence? Or are such phrases merely metaphorical?

Matrimony and Holy Order

If grace is given sacramentally to fulfil the general vocation of a Christian, we shall expect it to be given sacramentally to fulfil the duties of particular states of life. Two states of life are consecrated by rites definitely counted as Sacraments: Marriage, which ensures the continuance of the human race; and Holy Order, which ensures the continuance of the mysteries of the Christian covenant. But other states of life may be brought into close connexion with religion. They have often been inaugurated and sustained by religious rites: for example, the coronation of kings, the ceremonies of initiation into orders of knighthood, etc.

Since the Catholic religion repudiates the idolatrous worship of the State, it is clear that the aim of Christians must be a civil community whose institutions are arranged to fit the requirements of the Christian family and the Christian priesthood, and not *vice versa*.

Q. (i) What reforms in our present (civil) institutions are necessary (*a*) to make a sound family life possible for all citizens; (*b*) to make it possible that the work of a

priest shall be freely and efficiently performed? Do these two requirements demand any great changes—*e.g.*, in the present functions of the State, the present distribution of wealth?

(ii) What improvements might be made in the methods whereby the Church seeks to consecrate various states of life (other than matrimony and the priesthood)?

(iii) In what way could the Church give more efficient teaching on matters of social morality both to adults and to the young?

(iv) What is the true function of a priest in regard to social problems? What about "politics in the pulpit"?

The Most Holy Eucharist

The Sacrifice of the Mass is the offering of the whole family of God in union with Christ as an oblation and satisfaction for the sins of the world, as an act of corporate adoration and thanksgiving, and as a supplication that God's Kingdom may come. For the individual it is the renewal of his pledge to offer himself, soul and body, for the furtherance of the Kingdom; to live not for himself, but for God and the "beloved community." The Sacrifice is consummated in Holy Communion, which is not only the chief means of receiving the power of the Divine life, but is also a feast of fellowship and mutual love. "We kneel side by side in virtue of our common discipleship. Differences of rank, wealth, learning, intelligence,

nationality, race, all disappear; 'we, being many, are one bread.' We receive the food which has by its consecration become for us the Body of the Lord, that it may build us up into his Body, so that as different limbs, but one Body, we may be obedient to his will, and carry out his purpose" (Temple, *op. cit.*). The supreme value of the Eucharist is that it provides a means of realizing and expressing human fellowship on the supernatural level. Charity, in the Christian sense, is on a different plane from a sentimental humanitarianism. To come together in fellowship merely on the natural level, urged by the "expansive appetites of human nature," does not produce charity. There is need of the restrictive and self-denying element in morality to which the Sacrifice of the Mass testifies.

Q. (i) Is it true that the idea of the Eucharist as the family feast of the people of God is often under-emphasized, sometimes forgotten? If so, what change in current teaching—or in practice—is needed to restore the balance?

(ii) "Holy Communion pledges us to a holy communism." Is there any justification for this statement?

(iii) What is the relation between the life of fellowship expressed in the Eucharist and the question of personal asceticism?

G. G.

Books Recommended

W. Temple. *Personal Religion and the Life of Fellowship*. Longmans, 2*s*. 6*d*.

John Lee. *The Social Implications of Christianity*. S.C.M., 5*s*.

A. L. Lilley. *Worship*. S.C.M., 2*s*.

Anglo-Catholic Congress Books, 2*d*. each.

P. E. T. Widdrington. *The Church and the Kingdom*.

Kenneth Ingram. *The Social Teaching of the Mass*.

The following volume, published subsequently, contains much matter bearing upon the subjects discussed at the School:

Social Discipline in the Christian Community. Edited by the Revd. Malcolm Spencer. Longmans, 2*s*. 6*d*. and 4*s*.

PRELIMINARY ADDRESS

THE NATURE OF THE SACRAMENTS

By the Revd. Dudley Symon, M.A., Head Master of Woodbridge School, 26*th July* 1926

1. *Introductory.*

I FEEL that the difficulty of this address will lie in avoiding, on the one hand, mere platitudes in speaking to people who accept the sacramental idea and themselves use the sacraments, since a great deal of the fundamentals can be safely taken for granted; and on the other the anticipation of some of the particular points of our discussion.

I shall do little more, therefore, than try to refresh your memories on some of the outstanding points of the Catholic doctrine of the Sacraments. If this account lacks originality or freshness of treatment, I would plead partly that I have not sought for it, and partly that, even if I had, I doubt if I could have procured it from the dull and jaded mind of a schoolmaster at the end of the summer term!

I propose to take as a guiding scheme the words of the 25th Article. I believe the phraseology is orthodox in essence, even though it has a minimizing intention, so that we shall not be endangering our Catholic respectability by adopting it. The

words are: *Notae professionis Christianorum . . . certa quaedam testimonia . . . efficacia signa gratiae atque bonae in nos voluntatis Dei per quae invisibiliter ipse in nos operatur.*

2. *Notae professionis.*

The article rightly refuses to follow the Zwinglians in considering this the chief element in the Sacramental system. But it admits it as its most obvious and elementary aspect.

The Sacraments are not primarily things done by men in order to declare their relationship with God: rather they are motions of God to bring men and keep men in a relationship with himself. But they have the other aspect, and by considering it we may reach one or two helpful conclusions.

If they are in any sense "marks of our profession," then in some sense the profession logically precedes the Sacraments themselves. Granted, *e.g.*, that Baptism places us in a certain relationship with God, there must be first the desire (directly or otherwise) for that relationship, and the acceptance of all that that relationship involves.

"The Profession," then, does exist independently of the Sacraments which are intended to bring us and keep us in line with it.

"The Profession," however, for a Catholic is not merely something individualistic, a secret sort of compact with God. It is, we all agree, the acceptance of a Way of Life, a life in community, a sharing in the fellowship of the Kingdom of God.

Hence we cannot isolate the Sacraments from the ethical content and purpose of the Kingdom of

God. Baptism presupposes a life of supernatural values and sanctions into which we are to enter. The Blessed Sacrament presupposes a unity of faith, worship, and life that is not simply desirable but possible for the whole human race.

The rapid growth of the Sacramental system in the early Church was due to the strength and vitality of these presuppositions. Even supposing it were true, as we are told to-day, that none of the Sacraments proceeded directly from the directions of our Lord, we should have to face the question, Why did they appear and that so early, rapidly, and universally? The Mystery religions, I think, would only come into the answer as furnishing a kind of parallel. The answer would be that it was on account of the tremendous corporate sense, communal life, and closely-knit social vigour of the Church. And it is hardly necessary to point out that this is borne out by the subsequent history of Christianity. Contrast the Middle Ages—the era of Protestant individualism—and the revival of the corporate sense to-day.

From this point of view, therefore, it is not the Sacraments that bring people to the Kingdom of God: it is the Kingdom of God that brings people to the Sacraments.

I do not see why we may not use this great phrase in its very broadest sense. The Kingdom of God, in its infinite variety, has countless modes of impact. To one man, a sense of sin: to another, desire for fellowship: to a third, the "Amor intellectualis Dei." But in every case it is the "Profession," the Great Idea, the Holy Spirit

that in one way or another glorifies Christ in the souls of men, and always in the way of unity.

One sometimes hears Catholic endeavour described as "bringing people to the Sacraments." In Compton Mackenzie's *Altar Steps* we have this passage:

"Why do you want to be a priest?" the Bishop asked abruptly.

"To administer the Sacraments," Mark replied without hesitation. (A reply of which the Bishop gravely approved.)

This is certainly preferable to pietism in the young, and concords with our English reserve in great matters. It also is satisfactory because it is something we know we can do, whereas "to save souls" is in the competence of God only.

But of course as a mere statement it is not adequate, any more than a similar aspiration in the case of a young medical student that his ambition was to prescribe drugs or cut off limbs. And it will probably be agreed that in practice the slogan of "bringing people to the Sacraments" has not accomplished all we expected of it.

We shall see later that in Catholic practice and the advanced Catholic life, the Sacramental system and the Profession are indivisibly one, and I certainly do not want to be thought to imply that the Sacraments are merely means to ends. But in so far as we can and may distinguish means and ends, we must put the ends first.

So we must never allow the "Profession" to sink into the background. Where that is worthily taught we need not fear for the existence of our

Sacraments or the attraction of our Eucharistic worship, or think that men will find satisfaction in the one without the other. "Seek ye first the Kingdom of God and his righteousness and all other things shall be added unto you."

3. *Testimonia certa . . . gratiae atque bonae in nos voluntatis Dei.*

In the first section we have considered our acceptance of God's purpose for us.

Here, we see the Sacraments as themselves declaring what that purpose is.

They are standing witnesses to the will of God for humanity. "Bona voluntas Dei" can be interpreted narrowly or broadly. It is the purpose of this conference to elucidate the fact that every single Sacrament bears witness to what we call a "social purpose": that the "will of God" for mankind is not the "saving of souls" in a sort of isolation, but the building up of the "Civitas Dei." Even, for example, in what sometimes appears to be the most private and individual of all the Sacraments, *i.e.*, Penance, we see that the roots lie in a social conception. Sin is anti-social: and Penance is the reconciliation of the sinner, not simply "to God," but rather to God in his family.

"God's good will" is no mere pious or rhetorical phrase. It is the will that the Good should be realized among men and prevail. The Sacraments are a declaration that there is a Good to be actualized and that behind it there lies the whole will of God calling for our co-operation and accord. Each one implicitly, and all taken together, they

cover the whole life of man, for you cannot possibly limit the will of God for good to any arbitrarily selected departments of life. They contain a complete potentiality of meaning and direction for the whole of man's existence, material as well as spiritual.

So, too, they are perpetual witnesses to the purposive interpretation of life. Being never mere ends in themselves, but pointing beyond, they make clear that life is rational, that a divine purpose lies round it and in front of it, and that it is only healthful in so far as it conforms with it. In themselves they justify Christian optimism. They are witnesses to a conception of life that is not fatalistic, static, or stereotyped, but dynamic, manifold, and the expression of Eternal Will in and through the temporal.

4. *Efficacia signa.*

No mere parables, but conveying the blessings they symbolize. "Per quae ipse in nos operatur," means through which the "Good will" becomes operative in us and in the world.

In this connection we have obviously to remember that God will and can only work in us so far as we let him. "Qui digne percipiunt"—with a right inward disposition. Two men may take Holy Orders. We believe that the English Ordinal intended to continue the substantive Catholic idea of the priesthood, and not that of a Genevan ministry. But unless the Catholic disposition is there first, the Sacramental grace of Holy Orders remains inoperative and infertile.

So the sad fact that there are many communicants who are " devout " and yet narrow, unsocial, and quite blind to some of the important implications of their faith, is explained by the fact that if we will, consciously or semiconsciously, that the power of the Sacraments is to be limited to certain directions, it is so limited.

The late Stewart Headlam, *quem honoris causa nomino*, used to give the impression that he thought one had only got to get people to go to Mass to bring about an almost automatic revolution in secular affairs.

This brings us back to our first considerations, about the priority of the " Profession."

Yet there is this much truth in it, that *when* that inward disposition has been secured, the Sacraments do become " effectual signs " of the purposive grace of God in a way in which nothing else can. The moment the disposition is there, the Sacraments burst in like a great flood, carrying the power and inspiration of God into every part of life.

Sir Henry Slesser, at the 1923 Anglo-Catholic Congress, said: " It would not be an exaggeration to say that the mediaeval empire revolved round the Mass. The King at his coronation, the guild in its industry, the feudatory in his homage, and the individual at his marriage—all these human relationships were blessed and consecrated at the Mass, and, if a pragmatic argument for the reality of the Mass might be adduced, it cannot be denied that the loss of control over the world, which has rendered the modern Church so impotent to cope

with our increasing individual and social demoralization, has definitely dated from the decay of belief in the reality of that unspeakable Mystery."

The corporate sense of the Middle Ages, in a sense, produced the Mass: produced it, that is, as a great dramatic and central rite, a glorious symbol of the whole of man's life. But the great mediaeval civilization and its wonderful structure of thought was largely produced and sustained by it.

For us the Sacraments are the great "efficacia signa" of the power of God. There is no limit to what they may perform. They are only limited by our own unfaith, our own timidity, our own lack of imagination and enthusiasm.

Conclusion.

It has been said that the Sacraments have no meaning for modern life. The writer meant that life to-day is profoundly unsacramental. It lacks purpose, it does not reveal God, it is in little sense a "*certum testimonium bonae Dei voluntatis.*" In a world like this, the Sacraments are meaningless to the bulk of men. They are mere poetic survivals, conveniences of organization, or religious extras.

This is largely true, and we do well to remember it in our discussion during these days. Man does not live by bread alone, but he lives by bread first. If stealing were almost entirely taken for granted as a means of living, a religious rite which employed exclusively things that we had made ourselves would have a very limited appeal. The

parallel is not too exaggerated. The difference between the principles we assent to in the Sacraments, and those on which a great deal of our commercial and industrial life is conducted, is enormous, and we only make it tolerable by having what is called "dissociated personalities," *i.e.*, being one person on Sunday and another person on Monday, or by effecting a compromise in which Christ comes off much worse than Mammon.

But if it is suggested that our duty is to concentrate on the reorganization of society by making it our first duty to operate in the secular sphere, we cannot of course accept this.

What I have tried to put before you should result, not in any deflecting of our energies from our special and peculiar function, or in any idea that the Sacraments in the world to-day can safely be given a second place while we attend to more vital matters, but in the realization of their fundamental and overwhelming importance.

We are commissioned to preach the Gospel and to administer the Sacraments. To ignore one is to injure the other. The Sacraments are the Gospel in action. We are given these instruments for the actualization of our faith, and though there may be others, they are not for us.

Our duty is to make manifest the truth which we have neglected, their glory which we have obscured, their scope which we have narrowed, their infinity of meaning and value which we have circumscribed and confined: so that, to paraphrase the prayer so well known to all of us, God who did wonderfully create the dignity of man and

did still more wonderfully redeem it, may, by the mystery of the Holy Sacraments, enable all men to be made partakers of his Divinity who vouchsafed to become a sharer in our humanity, even Jesus Christ our Lord.

SUMMARY OF DEVOTIONAL ADDRESSES

Given by the Revd. G. A. Studdert Kennedy

BEFORE the intellectual work of the School was begun each day, a devotional address was given by Fr. Studdert Kennedy. We are indebted to the *Church Times* for permission to reprint the following admirable summary of the content of these addresses, which were a particularly welcome and valuable feature of the School.

No words can convey, to anybody who has not heard him, the impression of the amazing personality of this priest, fresh and striking in the words in which he calls his audience to prayer, as in his addresses, yet obviously no phrase-monger; tender and fierce, humorous and very serious, with keen and very tired eyes, a man working himself to death for God and his poor. He based his meditations on the twenty-third Psalm. There must be an individualistic beginning for the social gospel, if only because there can be no distinction between the social and individual gospels. It is futile to make one's communion only as an act of private devotion. If we could keep Christ securely locked up in the tabernacle, and not let him out, the Gospel would be easy, but we go up when we go down to God's

poor, and it requires prayer, and grace, and spirituality if we are to face with Christ the filth and sin of the world. Nations and classes are made up of individuals, all hungry. It is a world of want. Man is a creature of fierce wants, an infinite animal; but this very strength of his desires, under God's guidance, lifts man up to himself. All our thirst is infinite—a confused, ignorant longing for the Highest. God made us want him because he wants us. The environment of the industrial poor does not express God; he is not in their surroundings unless he is crucified in them. A man who really wants God could not bear not to change all this, to change industry and commerce to express God's Will, and not the passions of men, to give God to men in and through every part of their lives.

The sheep follow the shepherd in green pastures and beside still waters, not because they love beauty and quiet peace, but because they need food and drink; they are not luxuries but necessities. God is that without which life cannot be lived; if he is that to us, we can give satisfaction to others. To the British public religion is even more of an "extra" than music or painting. And it is even possible for the Catholic to fall into a similar snare. To fight for Catholicism in a Protestant or heathen environment is an entertaining thing; it may make men and women a little complacent that they see things and realize values while others are still in the darkness; nothing but a passionate humility is any protection against this.

What, however, is the distinction between

necessities and luxuries? How much of cultural values have we a right to while others are destitute of them? It is possible to support the demands of "labour" from selfish fear; I do not want anybody to be poor because they make me feel uncomfortable in being better off. But the social problem cannot be solved on the assumption that those who ask for more are always right. One contribution that Christians can make is to show a more excellent way of life. There is an amazing assumption at the back of much Press discussion of the present industrial dispute that the Christian contribution can be ignored because it is "sentimental"; kindly sentiment is destructive of sound reasoning, but hatred and acquisitiveness and fear and party spirit help people to find the truth. The real solution, of course, will be found by people who love and hope because they are certain of God.

"He leadeth me forth in the paths of righteousness." Many of the greatest words are incapable of definition. Such are "justice," "freedom," "honour," and such is "righteousness." They mean too much for definition; they go beyond the intellect; "they hit us below the belt." They are the great fighting words; men will die for freedom; such are dangerous words.

Righteousness can never be a matter of the act, it must always be of the impulse. It cannot be deliberate; it is never safe until it is spontaneous, until passion has been sublimated, by worship, into the one passion for Christ. The harmonization of our loyalties in Christ is the larger part of life, and a right reconciliation of loyalties is of the

essence of righteousness. There is no rule. Righteousness is not of the Law, but of the Spirit, and of the continuous working of the Spirit. The Spirit shows us the things of Christ, and there is no end to our getting to know him.

NOTE ON METHOD OF PROCEDURE AT THE SCHOOL

THE Method of Procedure at the School was as follows. After the paper for the day had been read the School separated into five regularly constituted study circles. To each of these a question (or questions) was remitted by the Secretary of the Subjects Committee, on which a written Report had to be drawn up to be presented at a later session by the Leader of the Circle. Members of the Executive who were not deputed to work as Circle Leaders were given a roving commission to tour the various circles, and the comment was made that such members were wont to explode dialectical bombs at each circle they visited and depart, leaving the circle to recover from the intellectual disturbance thus caused! The Reports showed, however, that such recovery was successfully made and all traces of such disturbance obliterated in a real synthesis of outlook.

The School re-assembled after tea to hear the five Reports read. Discussion of points raised by them and by the opening paper was postponed until the evening session, at the conclusion of which the reader of the paper summed up.

Study Circle No. 1 was led by Fr. Symon, Fr. Donovan, and Fr. Stacy on the successive

days; No. 2 by Miss Ruth Kenyon throughout; No. 3 by Fr. Conrad Noel throughout; No. 4 by Canon Linwood Wright, and on the closing day by Fr. Widdrington; No. 5 by Fr. Torrance with the assistance of Miss Helen Spence.

FIRST DAY (*27th July* 1926)

CITIZENSHIP IN THE KINGDOM

By Sir Henry Slesser, K.C., M.P.

A VERY great responsibility has been placed upon me, this morning, to inaugurate the study of those subjects which are going more fully to be discussed in your respective circles and then finally to receive conclusive consideration in meetings. The fundamental matter which will command the attention of this Summer School is an attempt to understand the working of the sacramental system in the world, and, this morning, we are peculiarly concerned with the initial question of citizenship in the Kingdom. Now, perhaps, I may be allowed a few words at the outset to try and state what seems to me to be involved in this subject. Underlying the great conception of the advent of the Kingdom in the world there is a dualism. When we endeavour to conceive the coming of the Kingdom in the world almost inevitably we are driven to assume the idea of a divine force operating on a condition alien to itself. That notion is to be perceived quite clearly in our Lord's prayer, in the petition "Thy will be done in earth as it is in Heaven"—the assumption that there is something in the world resistant to the Kingdom of God is there inherent.

The Will is to be done in earth, where it is at present impeded, and it is this notion of resistance which we call Sin which produces the dualism we have to consider.

To grasp more clearly the nature of the problem let us start with the vision of the will of God working through the sacraments, for, if the world be resistant to the divine Will, it is of the nature of the sacrament that it is not so hostile. In the sacrament the Grace of God himself is all suffusing, in the world there is that which is resistant in some way to his Will. If there were no resistance to that Will this world would be in a state rather of Heaven than of Earth; because in the sacrament the Will of God is done as in Heaven, it is the exemplar of secular activity. It is this conception of resistance, of something to be overcome, which underlies all our ideas of sin, of temptation, of struggle—always this idea of something from God battling with something which is hostile to God. That idea is absolutely essential to all helpful consideration of the sacraments and human life. There is something in the world which has to be overcome—in the sacrament it is triumphantly overcome—and the relation of sacrament to action is very clearly shown in this syllabus which is before you when it speaks of the Christian helping to establish the Kingdom, as if the Kingdom had to be established against something which had to be overthrown and, again, in the baptismal vow of renunciation of the world, the flesh, and the devil, we are enlisted as soldiers of Christ against something hostile and opposed to the promotion of the

Will of God. Therefore, I think, first of all, we must regard the Will of God as penetrating in greater or less degree the world and, in so far as man is endowed with free will and imbued by baptism with grace, we must regard the baptized as the chosen instruments of this penetration so that the Will of God may enter into the world; a Will which shows itself in its achievement in three forms—in goodness, beauty, and truth. We have, therefore, as it seems to me, to regard the effort of the Christian in the world to do the Will of God as an effort to assist the divine permeation of the resistant substance of the world and everything it contains; we must work in the world, inspire it with the divine will so that it becomes more perfect than it otherwise would be, so that at the last the Kingdom may enter into its heritage.

This morning we are not concerned so much perhaps with the purity of the individual human instrument, though that is all essential, as with the manner in which the wills of men and women, possessed of varying vocation and opportunity, should co-operate to make the world more coherent with the divine purpose. Though we bear in mind what has been taught that we must not artificially divorce social from individual righteousness, yet, for the purposes of clarity of discussion, when we speak of citizenship we, of necessity, must emphasize the social aspect of our task.

To begin at the widest range, the first problem that arises in connection with this operation of the divine will in citizenship is the problem of international relations. I would ask you to consider

very seriously in the first place whether it is possible or desirable to build up an enduring international comity or law which does not repose upon the Christian assumption of baptismal unity and upon the Catholic Christian Church. In the history of the world since the coming of our Lord two experiments have been made to establish international understanding and relation which deserve our attention. First was the great mediaeval notion of the Holy Roman Empire, which for this purpose I do not consider in its actual historical success, but rather as an idea of an International Christian Society of the Baptized, inspired and controlled by the Church; and, on the other hand, we now have to our hand the modern secular League of Nations. I would ask you to consider in the first place these two conceptions, the one of an international Christian Society which is possibly not achieved, but at any rate is suggested in the notion of the Holy Roman Empire, the other, the purely secular League of Nations. The modern League of Nations fundamentally is a pagan institution which reposes perhaps on the natural law of the Stoics, that is, on a certain amount of common virtue among the nations of the world, but is not in its sanctions, or in its purpose, essentially Christian. Neither its members nor its proceedings are inspired by any sacramental recognition nor even by any necessary belief in God himself. The Church, as such, has there no guiding voice, and it will be a matter for you to consider whether Christendom has acted wisely in uncritically giving its allegiance and so much of its

ardour and ideal to this League of Nations, which is indubitably, in essence, a pagan body. Can the League of Nations, as a non-Christian body, pragmatically concerned to avoid an international friction which might otherwise arise, even though unconsciously it proceed on Christian principles, hope to succeed in eliminating the natural arrogance and appetites of nations or of persons?

Passing from the international question we come to the consideration of national social sanction. As the League of Nations is a pagan body recognizing, possibly, the old Stoic obligations but no more, it would be almost equally true to say that our own political system, though nominally still Christian, is also, in fact, largely pagan in outlook. It is true that the members of an Assembly of which I happen to be a member open their proceedings daily with a prayer, but it is not attended by anyone who has held office or who is likely to hold office in the future, the reason being that seats are reserved for them without going through that particular ceremony. The fact that it is so, and that it is considered quite improper for persons who have seats by right of office to attend it, shows how little the necessity for any of that inspiration which lies in sacrament or even in prayer is considered in the affairs of Parliament. Parliament to-day is, in effect, a pagan institution. There is no morality assumed in Parliament that would not have been equally acceptable to the Emperor Marcus Aurelius, except perhaps that we are a little less sententious. From this fact arises the further problem—do we desire, does it promote

the Kingdom of God that we should seek to have in Parliament a specifically Christian Body? There is no such body at the present time. Liberals, Conservatives, the Labour Party may arrive at their conclusions by various ways, but collectively it cannot be said of any party in the State that it expressly embraces any Christian assumption much less any sacramental assumption. An example of our confusion is to be found in the question how far the Churches, as they are called, should intervene in industrial disputes. This very difficult problem was perplexing Parliament not very long ago, and I listened attentively throughout this discussion to hear whether there was any general recognition of the fact that the Church could in any way be an inspired teacher, or that Bishops, by reason of their spiritual title and office, ought to be heard with greater authority on moral questions than other people. I found absolutely no such assumption from any speaker from the beginning to end of the discussion. Some said the intervention of the Bishops was timely, some welcomed it for industrial or social reasons, others found it inexpedient, but any recognition of the Bishops as teachers of a particular kind to whom attention should of necessity be given, any recognition that Parliament regarded a Bishop as a person in sacramental orders with authority in the sacrament of confirmation to reaffirm the vocation of the members of Christ's Kingdom, and therefore a person set apart by his title to spiritual authority, was entirely missing. In particular during the general strike many churchmen took it upon them-

selves to speak of the Archbishop of Canterbury in a manner which made one fear lest the martyrdom of St. Thomas was going to be repeated by turbulent Knights of the Shire.

So will you consider that question, whether the time has come when there should be in Parliament or on your local bodies, or wherever it may be, bodies of Church people who express their baptismal obligations in public life by basing their political life upon the spiritual assumption of the advent of the Kingdom. This brings me to the third question which I should propound to you and that is, departing from the more general and legalistic notions of international or national politics, to come to the actual conduct of industry as it affects the ordinary man and woman. There have been held up to us for criticism, during the last hundred years, two competing notions of industrialism, the one broadly described as capitalism, which assumes the conduct of business to be carried on by owners of property for the purpose of profit, and the other that notion which is called socialism, which, I suppose, in its final expression would take the form of ownership of property by the State or municipality or a syndicate of workers. Neither of those industrial theories purport to be based in any way on the teaching, or upon the theology, of the Church, or for the matter of that of Christianity. Some will say that socialism is the Christian point of view, others will say the opposite, but the truth is that these economic systems have developed during the last century quite irrespective of any reference to our Lord or to the Church

except in a very general and sentimental manner. Therefore one may say that the natural law, based on crude Stoicism, of international and national politics, applies equally to industrial affairs. I would ask you for your consideration whether you think that the Church has a specific point of view with regard to the organization and methods of the industrial process which is neither on the one hand capitalism nor on the other hand socialism. May I again refer to the Middle Ages? Here you will find not necessarily a perfection but at any rate a recognition of the operation of Christian obligation on industrialism. As Dr. O'Brien points out in his book, *Mediaeval Economic Teaching*, the mediaevalist looked on economic processes from the point of view of Christian morality, he was not so much concerned whether property was owned by one or by another, whether it was controlled by the politician or whether it was owned by the capitalist, which some call private enterprise, but he was vitally interested in the Christian use of the property. The doctrine of stewardship, the prohibitions against avarice and usury, the insistence on the just price, and all the rest of mediaeval economic teaching are all based on the Christian use of property, on moral considerations. We must apply the question to the industrial sphere. Should the Church preach its own specific economic doctrines? One sees how far one is from the Catholic idea when one reads the reports of C.O.P.E.C. I was a member of C.O.P.E.C. myself, but if you read the report on Property and Industry which I signed among others, you

will see there is lacking any real Catholic conception. It argues for mitigation of certain obvious evils which offend the Christian conscience in modern industry, but there is no collective coherent Christian economic propounded which would define it from the economics of our day.

We have now spoken of the problem of international and national politics and of the problem of Christian economics. There is the fourth question to be considered, very carefully considered, how far the rights of the individual, which are being daily and hourly invaded as it seems to me by all governments alike, are matters of Christian concern. This raises the whole question how far what people loosely call democracy has any real meaning or basis apart from the understanding of the divine status of the individual and its baptismal obligation; how far, for example, a society which has lost the theological, mystical Christian idea of personality, of the inviolable nature of the soul will not inevitably tend to look upon people in terms of organization or structure or as cells in a body politic rather than as discrete and inseparable personalities. This overrides all question of politics altogether. The notion that the individual is merely a unit in a state is common to all pagan societies and therefore is very popular in England at the present time, for it is the natural scientific explanation of the relation between man and the State. It requires a great belief, a mystical idea to believe the opposite. How far can democracy, I do not mean ballot-box democracy, but real spiritual democracy, survive in a world which is conducted at best on an assump-

tion of responsibility of man to man, but not of man to God? Consider that modern tyrant the medicine man. He threatens us so much at the present time. As in all savage communities he comes once more into his own. And already this conjurer is suggesting that some of us should be sterilized or in other ways be prevented from having children or otherwise regulated. This tyranny of the expert is perhaps in its infancy; present coercive proposals are nothing, I fear, to what is going to be demanded in the future. There is no doubt that the decay of belief in immortality and the baptismal sacrament of grace has largely destroyed the respect for individual rights. Schemes for compulsory segregation or regimentation of large numbers of poor people are real dangers if Christianity is not ready to defend the weak. Another of the most marked results of the decay of Catholic Christianity is the decay in the belief in the family. The whole Social issue has presented itself to the non-Catholic as a struggle between man and society, this was the ruling contention of the nineteenth century—man on one hand and the State on the other. That very important, peculiarly Christian body, the family, was overlooked, and one welcomes the signs of reviving Catholicism shown in the proposals for endowment of families and family allowances. It is an indication that the family is coming by its own. The connection between the family obligation and the duties of responsible sponsorship in baptism is evident.

Finally we have to consider, in our polity, the

Church in relation to the State. Under pagan assumptions the State has now been exalted to a point unknown since the conversion of Constantine. One result of paganism has been to produce the idea, now almost universally accepted, that the Church is the handmaiden of the State. It is there to carry out and enforce, so far as people still pay attention to it, that which the State decrees. The only time I have ever known the Church welcomed by the ordinary Member of Parliament was on the occasion of a pronouncement by a Cardinal of another branch of the Catholic Church in connection with the general strike. Then and then only did I hear of the great value of pronouncements of the Church. So much so that one gentleman from Ulster said he was almost persuaded to give his allegiance to that Church.

Will you finally consider whether it should not be a part of our teaching to insist on the mediaeval idea of a final diarchy in social politics, that is whether we should not aim at an independent Church criticizing and correcting the State, nay even excommunicating and, if necessary, placing under an interdict, as has happened recently in Mexico, a wicked and anti-Christian secular authority?

Here I would end; citizenship in the Kingdom into which we enter at baptism carries with it great and noble burdens. The Holy Spirit moveth where he listeth. The unbaptized in the providence of God may and do perform their part; but those who are sacramentally elected to build the Kingdom must realize that their citizenship is

bought at the great price of supreme obligation and irrevocable responsibility, and that their title lies not in higher rank or authority, but in the right to suffer a greater sacrifice.

STUDY CIRCLE REPORTS

The Study Circles on this, the opening day, had in each case two questions remitted to them. One of these arose out of the paper read by Sir Henry Slesser; the other was selected from the syllabus previously circulated to the School, as having a special bearing upon the conception of Citizenship in the Kingdom. These questions were sometimes treated together in the Reports from the circles, but they are, in this case, separated here for the sake of clearness. The language of the Reports, however, has been adopted with only very slight modifications.

On this day, and indeed on other occasions, several circles reported that they had not had sufficient time to consider adequately the questions submitted to them. These individual protests are not here reproduced, but they should be borne in mind in cases where the reports may appear somewhat superficial in their treatment. The School was well aware that it was, in many instances, merely taking, as it were, a bird's-eye view of problems that would require to be far more carefully surveyed on future occasions.

Report of Study Circle IV

"What is the nature of the world's resistance to God and the establishment of his Kingdom?"

God made the world good: it is man, by the misuse of his free-will to fall into sin, that has made the world evil. This does not mean, however, that all humanity is sunk in evil; nor does the fact of "original sin" mean that human nature is essentially evil. Whether or not the world has improved and is improving, it is not to be reckoned as hopeless, even when it reveals itself as pagan.

The nature of the world's resistance to God and his Kingdom is seen in its

i. Indifference;
ii. Ignoring of spiritual values;
iii. Constant surrender to selfishness.

All these things witness to a passive resistance to God, which is prone to develop into active opposition to the Church from resentment of its attempts to interfere with the self-seeking and God-forgetting life of the individual, or of some group, or of the State itself. Present developments may well sharpen this opposition: there is the possibility, perhaps we may say the hope, of persecution in the near future.

Opposition to Christian values and to the demands of the Faith often seems especially violent in the young, and sometimes arises from a misunderstanding of essentials, for which the Church may be partly to blame. But in any case open opposition is all to the good, and far better

than the hypocrisy of previous ages. Religion is only injured by a merely conventional respect. Moreover, much of the apparent resistance to God, especially among the young, is at bottom a genuine struggle after truth; rebellion against what appear to be leading strings is often an effort after a new way of discovering reality.

What seems to be true is not that evil is triumphing unchallenged, but that the forces of good and evil are both growing in strength and separating themselves more clearly from one another. There is always a certain danger of undue pessimism among the middle-aged: Creighton's sentence that "the study of history is the cure for pessimism" may be recalled. There is a temptation in every age to think the world is getting worse. It is always more difficult to discern in what ways it may be becoming better, because our ideals and standards tend to become higher and more clear; and as the conscience—social no less than individual—becomes more sensitive, the failure to achieve the full purpose of God becomes more clearly revealed.

Report of Study Circle V

"Can an international comity be built up independently of Christian sanctions?"

The answer was felt to be bound up with the subject of the League of Nations. It was agreed that the original ideals of the League were acceptable to Catholics. The League is the outcome of generations of Christian thought, and is the appli-

cation of Christian principles, so that English Catholics may reasonably be urged to join the League of Nations' Union in their own areas. The League as now constituted does not necessarily act on Christian lines of policy. Its basic moral principles require strengthening. The Group recommends some means of leavening the League from within and influencing it from without. It visualized some kind of Committee, representing the Catholic Church in all countries, constituted as advisory to the League. This presupposes a state of union between the various portions of the Catholic Church, earnestly to be desired, but not at the moment practical. The Group regarded this matter (viz., the influence of the Catholic Church upon the League of Nations) as of such paramount importance that it ventured to recommend to the Committee of the School the adoption of the subject of " International Relationships " for our general consideration at a future Summer School.

Report of Study Circle II

" Has the time come when a body of Church people should organize themselves for a voice in public affairs? " And in addition, or alternatively:

" Should there be a Christian Party in the House of Commons? "

The question was raised as to whether such a body was represented by the Bishops in the House of Lords. It was concluded that where a tradition of Christian morality existed, *e.g.*, in sex matters, they do stand as a body of Christian witness. But

the weakness of their position is that on industrial matters there is no living body of Christian teaching which they can present.

Therefore it seemed that the development of a Christian Sociology was a prior necessity to the development of groups for its practical enforcement.

On the other hand it was urged that in the working out of such sociology the method of trial and error must have a considerable place. It was suggested that there would be real use both for immediate practice and towards theory if there were in the House of Commons a Group, not apart from, but belonging to, all or any existing parties, which, definitely desiring to take Christianity for its principle of action, would hold itself ready to receive from such a comparatively expert body as *e.g.*, the Copec Continuation Committee, suggestions as to the bearing of these principles on Bills or motions before Parliament, and use the usual methods of Group pressure for their application in legislation or resolution. Such a Group would be on the lines of those recommended in the book *Social Discipline in Christian Community*, recently published under Copec auspices.

Other members felt a danger in entrusting such functions to any body representing something less definite than Catholicism, and wished to see any such experiment postponed till our own movement was strong enough itself to take the central place.

In either case it was agreed that were such a Group formed, it could only act effectively on the understanding that in cases where definite issues

appeared to be involved from the standpoint of the group, its members would have to be prepared to speak and vote, if necessary, in defiance of an official party standpoint.

Report of Study Circle III

"Has the Church a specific viewpoint on economic questions? Has it a definite economic teaching? What is its relation to Capitalism and to Socialism?"

The Circle closely related its consideration of these problems to the other question submitted to it relating to the bond constituted by the Sacraments. It held that the Sacraments, taken in conjunction with the historic social traditions of the Church, should (as in past ages had been the case) enable it to reach a definite position on social organization and economic questions.

It was thought advisable that a permanent body should be set up for the study of such questions and to act as an information bureau. This body should be composed of persons who should be Churchmen first, but also economic and historical experts. Such a body would be able to supply to the Church the data on which it could base its teaching in normal times and pronounce in emergencies.

Such questions as the holding of land, rent, profit, and interest would have to be discussed. On the subject of interest it was recalled that the Jewish Church forbade any lending at interest among its own members, and that the Catholic

Church widened this prohibition and in the Middle Ages worked out a code of regulations by which it could be applied to the whole Christian world. There was a universal consensus of opinion for many centuries on this question.

It was asked—was this refusal come to because interest was a form of exploiting the poor, or was it because the taking of interest enabled large numbers of people to live without working and so defeated the Catholic position " that if any do not work, neither shall he eat," or to put it in the words of the Church Catechism " that each must learn and labour truly to get his own living "?

It was this kind of question, at any rate, that should be thoroughly examined from the standpoint of Catholic morality and Catholic tradition in the light of the guidance of the Holy Spirit for the problems of our own day. The Church should re-discover its fundamental principles in these matters, and apply them with knowledge and authority, especially in the case of its own members, but also as suggesting a true ethic for the world.

The Circle was further asked to consider whether this definite economic teaching of the Church would oppose or support (*a*) Capitalism; (*b*) Socialism.

It was not clear if the whole Group considered that it would be opposed to what is roughly called " Capitalism," but the general tendency of the discussion seemed to assume that it would.

As to Socialism, it was felt that there were so many different types—[the Absolute Collectivist

State, *Marxian* Communism, involving some kind of proletarian dictatorship to usher it in, pure Communism (which might be very different from the above), Syndicalism, Guild Socialism, encouraging initiative in and giving power to groups, etc.] —that it was impossible without clearer definition of the term to show how far this moral and economic tradition of the Church would oppose or support Socialism. The question, indeed, is probably unanswerable in this form, which is too inexact to allow due consideration of current social and economic tendencies.

Report of Study Circle I

"What should be the relation between the Church and the State? Should we aim at renewing the mediaeval idea of the independent Church?"

The Circle reached agreement on the statement that the objective of the Church is the Christianizing of the State, and for that end it should work in the direction of getting an increased definition of Christian Ethic. Opinion was divided as to whether the Disestablishment of the Church was a vital necessity: and one speaker deprecated the idea that conflict was desirable or inevitable. But it was felt that the Church must claim as much independence as was necessary for her to carry out her function: and if this claim involved formal Disestablishment and Disendowment, so be it. Some sort of public and dramatic "gesture" of her independence would be all to the good. The Circle as a whole considered that it would be hope-

less to try to revive the mediaeval conception of the Church, and that if any kind of "revival" were necessary it would be better to emphasize the pre-Constantine conception, since present conditions were in many respects similar to those existing then (*i.e.*, Church within and often opposed to a pagan state).

This concludes the answer of the Study Circles to the questions posed in Sir Henry Slesser's paper. What follows summarizes their replies to the questions selected from the syllabus for their consideration on this day.

Report of Study Circle III

"In what way do the Sacraments supply a closer bond between members of the Church than the bond constituted by ecclesiastical organization?"

Ecclesiastical Order and the Sacraments are both from God, but the Sacraments supply a closer bond between members of the Church than can be found in Church organization, because there is in them an intimate and personal union of the members in Christ with one another, which is more compelling than any ordering by external authority.

The Sacraments bear witness to and help to build up the individual within the corporate, and lay stress on the equality of every individual soul before God, as also on the value of the corporate life in which the individual finds his own personality.

The Sacraments, therefore, demand the transla-

tion of these and other fundamental principles contained in them into the public and everyday life of the nations.

The Church should take the lead in this transformation of the nations by applying the guiding principles of the Sacraments to all spheres of human life.

The Church should have, and has indeed, in the general treasury of its Sacraments, its historic tradition, etc., certain clear principles which should enable it to reach a definite economic position.

Report of Study Circle IV

" How far is it true to say that the Sacraments supply for the average Christian a philosophy of life which is a good working substitute for a reasoned system? "

In the early Church the ordinary Christian looked upon his religion as a philosophy of life: it was for him both a reason for life and a guide to individual good living and to right social relations. The phrase " our philosophy " was used to express both the Christian ethic and the Christian ideal. And this philosophy of life was for the average man, no less than for the thinking man, expressed in the Sacraments, especially the Sacrament of the Mass. Prof. Gwatkin has declared that " historically, the Mass up to the end of the sixth century was the form in which the common man realized democracy," by which term, of course, is not meant any political device, but the full vision of the privilege and responsibility of a citizen in a

Christian commonwealth. Gregory of Nyssa said of his own time that " Christianity has its strength in the mystic symbols." The strength of the Sacraments can only be fully appreciated if it is realized that they are meant to feed the mind as well as the soul; indeed, we may say that they feed because they teach.

The Circle attempted an examination of the motives for Communion of the " average " Christian of to-day. It found them to be in essence mainly individual—love of God, the sense of spiritual need, and—very often—a sense of duty. Christians of to-day are only beginning to realize the true family aspect of the Sacraments, and to find in them, in addition to their gifts of personal power, a vision of and an impulse towards a brotherhood in every department of human life. It was agreed that a true sense of social responsibility must spring from contact with and communion with our Lord. It was realized that the social view of the Sacraments is a new idea to most Christians, and even to Catholics. Generally speaking it is only when preaching of the idea of the Kingdom of God as having a relevance to human society has been regularly given that people find that the Sacraments can have implications other than personal. The Sacraments can supply for the Christian a philosophy of life, but without definite teaching as to their social significance they are not ordinarily understood as having anything other than an individualistic importance, and may even operate in some cases as a sort of devotional opiate to deaden the sense of personal obligation

for anything outside the immediate contacts of the soul. The soul is thereby rather set to sleep than freshly roused to the magnitude of the conflict between God's Kingdom and a resistant world.

Report of Study Circle V

" Should the difference between the Church and the World be more emphasized than it is to-day? If so, how? "

The Circle first agreed upon the definition of the World as " human society as organized apart from the thought of God." Without exact definition there was assumed the customary Catholic sense of the word " Church." It was agreed that the difference between the Church and the World, depending as it does upon the fact of Baptism, needs to be given clearer emphasis. Differentiation is undoubtedly gradually taking shape, but needs to be more marked. *How ought the difference to be displayed?* The Group submits the following conclusions: (*a*) An improvement in the quality of Christian life in general by wise self-denial. Self-denial was considered to involve not only personal renunciation in the mis-spending of money and the acquiring of luxuries, but also the avoidance of careers and pursuits irreconcilable with Christian values; (*b*) the development of a Catholic Social Life, involving the recovery of Catholic Sociology, as an integral part of discipleship; (*c*) the interpenetration of society by the Catholic ideal, to be achieved by personal witness as well as by the use of the prophetic office of the

Church; (*d*) the more purposeful use of prayer and sacraments towards the attainment of personal righteousness and social justice. This was regarded as fundamental; (*e*) the question of corporate discipline over the members of the Church, and ultimately over the community, was also raised as arising out of the difference between the standards of the World and the Church.

Report of Study Circle II

"Does the spiritual equality of members of the Church involve social equality?"

The Circle at first made some attempt to define its terms, but came to the conclusion that the idea of equality was extremely ambiguous, that of spiritual equality still more so, and that of social equality most ambiguous of all. It was finally agreed that for our purposes spiritual equality means that all the baptized have the same fundamental relationship to God as his children, and have full access to all the privileges of that relationship. It does not involve equality of capacity or identity of function.

It does involve (*a*) the infinite value of each personality, and (*b*) the relation of brotherhood between all the baptized.

The Circle felt that these facts are so tremendous that if realized they would, and in individual cases do, override all social barriers, and make real brotherliness here and now practicable. But it also felt that brotherliness could not be satisfied, nor the demands of divine sonship answered, while

there were " lower classes " denied the full opportunities for developments of personality enjoyed by an " upper class " or classes. That, it was thought, was the meaning of our sense that something is wrong when those who meet at the Lord's Table cannot normally meet with comfort and naturalness round each other's tables. It is not a question of individuals transcending barriers. In a Christian community such barriers could not exist. So far as mediaeval Christendom acquiesced in organization by status it failed fully to realize Christian principles. But the modern classification by mere money-power is incomparably more un-Christian. We have to look towards a community organized according to function, but where that which is implied in the word community is achieved through a culture to which all contribute and through which all are enabled to reach their measure in the stature of the fullness of Christ.

Report of Study Circle I

" What is meant by Corporate Sin and Corporate Repentance? Are these phrases merely metaphorical? "

The Circle did not find this easy to determine. Obviously all sin is " corporate " in the sense that all sin is anti-social. As usually employed the terms are meant to cover specifically " social sins " for which the individual is only indirectly responsible and which he cannot directly remedy. But it was debated whether we can legitimately use the word " sin " for something done under those conditions,

or alternatively, if the word " sin " is to be retained, it means anything else than an individual sin differing from others in kind and degree. It was suggested that it might be more reasonable to speak of " corporate guilt," and analogies were put forward of, *e.g.*, a school or college, where, if some members sin, all might feel themselves involved in the " guilt," though hardly in the " sin." As regards specific " social sins," the sin of the individual would be that of inaction, acquiescence, or the like. The Circle felt that the idea of " corporate penitence " was even more difficult. What must come first and be the dynamic force was clearly the penitence of the individual for his share in the wrong, though this might be intensified under the ordinary laws of " crowd-feeling " by being lifted up into an externalized and dramatized form.

The general feeling of the Circle was that, while these terms had meaning, they also had dangers and drawbacks if employed too freely or widely. People do not readily visualize responsibility beyond a certain point, and to use these phrases beyond the capacity of ordinary people to grasp their application, might lead to the dulling of the conscience rather than its stimulation. It was suggested that they can best be used where there is a chance of the awakened " social conscience " readily translating itself into deeds, *e.g.*, in the relations of a municipality to its own housing problem. It was also strongly urged that there is little hope of stirring up a " social conscience " in the secular sphere until people had a more vivid

" corporate sense " within the sphere of the Church. It was felt to be quite true that we have no business to make a distinction between " individual " and " corporate " sins, and that all sin should be felt as " anti-social," and all " social sins " as incurring responsibility for the individual, but it was considered that, as a practical problem, the use of these phrases should be restricted rather than increased.

Evening Discussion

As will be gathered from the Study Circle Reports, the School was provided with plenty of material for discussion when it re-assembled after dinner. But the discussion rather lacked coherence and unity, doubtless owing to the somewhat different method of approach to the very broadly defined subjects represented by the questions posed by the Paper and those suggested by the Syllabus.

Mr. Maurice Reckitt opened the proceedings in support of Sir Henry Slesser's suggestion that Christians had perhaps acted unwisely in giving their allegiance so uncritically to such an experiment as the League of Nations, which had to be regarded as in essence a pagan body. The Study Circle which had examined this point had reported, it will be remembered, in a somewhat opposite sense, and their Report Mr. Reckitt challenged. It seemed to him important that Christian people, to whatever extent they might feel able as individuals to back up particular activities of the League, many

of which were undoubtedly of genuine value, ought not to confuse any such support with their vision of a true international world order, which could not be founded apart from the conception of the Catholic Church. Catholics in particular, with their memories of what Christendom once stood for, should be clear on this point. The League was in no sense sacramental: it did not correspond to any spiritual reality; it did not testify to real values which secular civilization was building up to unite the nations and races of the modern world. It was a device: in some respects a useful device, but in others a dangerous one, being an attempt of modern plutocracies to combine predatory power and security. The Church could not move forward to the Kingdom in the grooves of imperialism, or hand in glove with a centralized world finance. Its ideal of an international order was utterly distinct from these, and Catholics should maintain it as such. Hence the need for a wise discrimination in our support of international experiments.

Father Rosenthal said it was above all necessary for the School to consider "Citizenship in the Kingdom" from the standpoint of the Sacraments and particularly of Baptism, whereby our admission to the Kingdom was signified. Before the ordinary churchgoer could be brought to realize all that it implied it must be restored to the status of a congregational service. The implications of Baptism were discussed by several of the speakers who followed, and the question of indiscriminate Baptism was canvassed. Fr. Langford James held that this was an unescapable corollary of what he

called "that most appalling disaster" Establishment. Subsequent speakers, however, challenged the accuracy of his contention that a priest was legally compelled to baptize the child of any ratepayer. Fr. Banks, emphasizing that the sacraments were channels through which vital spiritual energy was conveyed, said that Catholics ought to regard Baptism as the true basis for international solidarity.

A further point also arose in the course of the discussion, the full importance of which was perhaps hardly appreciated by the School, though it was really implicit in much that was debated during the week. What exactly is the task of the Church in its relation to the social order, since it has now come to be so clearly recognized by Catholics that such a task is an essential part of its mission. Is it to save society by the strength of its unique example or by the power of its penetration? The former might seem to be the method of the early centuries, the latter of the Middle Ages. But the situation is in several fundamental respects different from that prevailing in either of these periods. Fr. Langford James sought to emphasize that the vital aspect is that of permeation by example. The function of the Church was to teach and to exemplify spiritual truths in the life of its own body and of its members without direct interference with national or international politics. Canon Linwood Wright urged the other point of view. The Sacraments were the dynamic of a pilgrimage, the pilgrimage to the Kingdom, but that pilgrimage must involve carrying the message of the Christian Way into every

department of life, however seemingly secularized to-day. It may be contended that these interpretations of the social function of the Church are not, when properly understood, mutually exclusive. The Church's task is twofold: to witness to Christian values in her own intensive life, and to contend for them in the social organizations of an admittedly semi-paganized world. A Christian sociology must begin in the mind and action of the Church, but it must lead the faithful to carry out an active challenge into all human society. Example and penetration are complementary, not alternatives: there are dangers in a sole concentration upon either aspect of what is really a single problem.

Fr. Tribe made what was in several respects a valuable contribution to the debate. He said that there was much more in the conception of baptismal regeneration than Christians had commonly appreciated. It meant nothing less for the child than an entering into a whole new series of values. The sacraments were one of God's means of creating for mankind a supernatural standard of value, but they were even more, for they were a supernatural dynamic to aid mankind to achieve them. So inspired and so fortified the Church must needs seek to remould the world in the light of the supreme values of the Kingdom, but its penetration must not be ethical merely, but also intellectual and institutional. We must face more resolutely than we had done the idea of corporate sin and its corollary corporate penitence, if only because men had been driven into dependence

upon one another in more complete and more complex fashion in this age than ever before.

From this point the discussion tended to become somewhat desultory, but a few points stand out. A youthful lay member, commenting on the trivialities which often obscure the great spiritual realities which are the true concern of religion, remarked earnestly that "*in spite of* the Anglo-Catholic Congress there is still a tremendous amount of respectability"! Fr. Symon urged us to face the fact that in many parishes the sacraments do not, in fact, supply such a vital bond of fellowship as is constituted by matters of ecclesiastical organizations. This must be principally because the Church has allowed her sacramental teaching to be far too exclusively individualistic in character. Finally, Miss Kenyon protested against the suggestion she had detected in some of the speeches that the Church ought to attempt some sort of divorce of her own supernatural concern from the natural order of the world. This was a denial of the true philosophy of sacramentalism, which involved the claim that all life could—and should—be made the vehicle and the expression of supernatural realities.

Sir Henry Slesser, in summing up, said that if we regarded Baptism as essentially the sacrament of initiation into Christian citizenship, we must go on to ask for what function is the citizen initiated. Certainly it was not to pursue any private or purely individual salvation, if any such thing could be imagined, but as every Study Circle from one point of view or another contributed to

make clear, to exemplify, and to proclaim the Catholic way of life, which was the only way in which the world could find redemption. Indeed, there was no department of human life where the Church, as the teacher and the exemplar of those truths and values which were most fundamentally life-giving, had not, if we but knew how to draw it out, some definite message and contribution to make. The word " penetration " had been used, and indeed the peculiar characteristic of the Catholic Faith was that, alone among beliefs, it insisted on the constant penetration of the world by the Kingdom of Heaven. We should not be afraid to claim that the Catholic Church was the one body which was finally competent to resolve the frictions and discords which existed between nations and within secular institutions. The State, for example, had its rightful claims and was within its own sphere a legitimate institution, but it was not inspired by Divine Will in the same sense as was the Church. For the Church had a uniqueness of contact with perfection that gave to her Faith a supreme validity, and made her Sacraments not merely pious ceremonies, but in the highest degree significant acts—as upon another plane the artist saw his painting as significant form. Hence the answer to the world's problems was with the Church, and in proportion as we were faithful to the citizenship in the Kingdom to which the Church had initiated us, we should come to be enabled, in God's providence, to make that answer plain.

SECOND DAY (28*th July* 1926)

CALLING AND DUTY

By the Revd. C. E. Raven, D.D., *Canon of Liverpool Cathedral*

AFTER the very moving words we listened to in the chapel a few moments ago I trust you will feel I am not talking about myself if I begin with what comes from the very heart of me, and that is a word of gratitude and thankfulness for the kindness you have shown me in inviting me, and since I have been here. I came with a good deal of fear. The *Church Times* does not love me very much, and I have for some years been regarded by those in authority as the *enfant terrible* of the Church of England. I am bound to say I had no idea that you would treat me with the generosity and friendliness you have done. I cannot help saying that, because it encourages me to think you will tolerate me if I say a few things very frankly at the start about what seems to be the contribution you can make—that we Catholics can make—if I may associate myself with you wholeheartedly in that effort—to the present most chaotic and yet most hopeful situation, and then say something about the particular position which this School, I think, reached yesterday. It is abundantly plain to those

who have seen, as I have, Christians of very different outlook and different allegiance working at social problems, that whatever the final result is, if we ever succeed in developing a Christian sociology, that sociology will be Catholic and Sacramental and ordered. As soon as my friends in other denominations begin to think seriously about the problems of corporate life, they discover Catholicism, the sacramental, and the need for order. That encourages me in the belief I have held since I was brought into the old Christian Social Union that it is from Christians who hold the Catholic faith in its full meaning that we ought to look for what you are here to seek, a Christian sociology.

Having said that, you will forgive me if I say I do not think we have got any very great distance in our pursuit of that ideal at present. It seems to me that while we were talking yesterday about Catholic interpretations and Catholic principles and Catholic social life, and so on, and no doubt giving to it a certain intelligible content, yet that content was very widely various to different members of the School, and as far as I could see it was only when the blessed word mediaevalism was mentioned that it arrived at any clear unanimity whatever. If that is true, if yesterday in the very wide range which our discussion inevitably took (and I am not at all sorry we were plunged by Sir Henry Slesser into quite practical questions), it means that to-day we must try to concentrate more rigidly than last night upon these central and fundamental matters which underlie the whole

programme of this School. This School sets itself to attempt to do what we tried to do when we first projected C.O.P.E.C., to start with certain eternal verities involving the very nature and operation of God, and to see how far we can formulate the consequences of those principles in terms of the social problems with which we are confronted. I was surprised, indeed distressed, to find emerging last night at our last meeting the perfectly clear evidence that the word Church and the word Sacraments were used in at least three different and contradictory implications by members of this School. As an observer, used to looking at things from a theological doctrinal standpoint, it was perfectly evident to me you were using metaphors about Church and Sacraments showing that your underlying conceptions differed very widely indeed. If this great School is going to fulfil its function, you will have to be content to start to-day with a very searching examination of what you really conceive is involved in these great terms, Church and Sacraments. That of course arises directly on the subject specially allotted to myself. Yesterday we considered baptism and confirmation, to-day we are to consider especially matrimony and holy order; that is, we are to add to the concept of the universal society in which we are all members, equal in dignity but not equal in function, we are to add to that conception the idea of that society as a body having many members differing in office, and therefore to raise the whole tangle of questions which concern the relation of the individual to the

society of which he is a member, which concern his calling, the urge of the spirit in him, and the duty and obligation which membership in this society lays upon him—these two which are ideally but one and the same, but are so often and so painfully in conflict.

Forgive me if I begin with what seems very elementary stuff. What of the Church? I suppose we should all agree that the purpose of life, as we were told this morning in chapel, as we have found the prophets of humanity all through the ages declaring, is life eternal, life in God, in the conscious communion of children with the Father, in the full family life which we call his reign or his Kingdom. As far as you can live immortally, said Aristotle. Jesus defined it, "This is life eternal, that men may know thee." It is that lifting of our every faculty on to a higher level, that consecrating of every employment by its being shot through with what some would call the mystic sense of God, that opening of every pore of our being to the inflowing of the divine Spirit, as to his outflowing from us. It is that which stands as the Christian aspiration, the Catholic hope, to see all nations and languages, to see the whole world unified and integrated in God, to see each one of us living as naturally and simply aware of God as we are of the air we breathe, and in addition so conscious of him that our whole thought and word and deed are orientated in harmony with his will. This I take it to be what we mean by the Church. But plainly, such a society is not to be identified with the visible Church here and now,

and I must say I was shocked and rather horrified by the enthusiasm with which that identity seemed to be pressed on certain occasions last night. It seems to be philosophically unsound, a misunderstanding of the sacramental doctrine. The outward is not identical with the inward. You are overthrowing the reality of the sacramental principle if you identify the one with the other. Father Symon, in his opening address, warned us very carefully of the relationship of our profession to those sacraments by which our profession is expressed and renewed, and, if you will, created. He refused to identify the one with the other, and to my mind this eternal life, this Kingdom of God, that which the creed terms "the communion of Saints" that is sacramentally embodied in the visible Church as its outward and visible sign, but if you identify them of course you simply falsify history. A certain number of us at once say, "What do you make of the Quakers?" It is extraordinarily difficult to answer. I put that brutally and frankly as the kind of question we have to face. If we are so certain that here is not merely for us a necessary and inevitable means, but an identity, then what of those who are not baptized, who yet, as all who have worked with them know, bear richly the fruit of the Spirit, and therefore can only be denied a place in the Kingdom if we are prepared to fall into the unforgivable sin. That is an issue I should like you to discuss. It goes very radically to the roots of the kind of task we are here engaged on. What is the relationship to this eternal order for which we live and labour and

pray, of the Church to which we thankfully and in all humility rejoice to belong? Plainly that such a society is necessary seems to me involved in the nature of things. That we should attach very much greater importance to that fellowship, that we are still far too let and hindered by our individual view of religion, an individual view of religion from which Catholics are not wholly free, is painfully obvious. We still think of the society as if it were either a convenient aggregate or a federation of human beings without which, if it did not happen to be there, we could perfectly well reach our full development. It happens to be convenient to bind ourselves together into certain ordered grouping, it happens to be traditionally a rich part of our heritage that we should grow up into the fellowship of the Church, but that there is any organic necessity, any real and compelling inevitability, about the existence of the fellowship of the relationship of the individual to the society—that, I think, we seldom really grasp, and yet the whole of modern study of what growth means goes to show that the individual and the society are indispensable the one to the other, that without each all are incomplete, that each can only reach development in relationship to all. That will eventually revolutionize our thinking; it will show that life in the full sense is one and indivisible. As has been recently said by the Professor of Psychology in this University, the perfectly elementary individual is the poor person who thinks he is a poached egg and ought to be shut up in an asylum. The infant is in relation with humanity, but is still an indi-

vidual. As he develops by what James Ward calls subjective relationships, he discovers other people, enters into relationship with the child in the nursery, with its little brother, is set on a conspiracy to defeat the wiles of the nurse, an object to be cajoled or avoided, and so develops a more complex system of relationships, a more personal existence, spreading and extending, and in deadly danger of becoming disintegrated, dissociated, a mere patchwork of disconnected pursuits, functions, instincts—the kind of person modern psychology declares us to be, the kind of person, thank God, we are not. If we are to develop from the individual to the personal such wide environment is plainly a necessity. It is in the widening of our relationships, in the extension and development of every faculty and function in our nature that we grow. But alongside of that process of development must come a process of integration. You can only achieve personality as every one of these different faculties is attached to, co-ordinated with, controlled by a single master motive or ideal. That is why we speak of our Lord as being perfect man, because he shows in utter fullness both development and integration. That is why, incidentally, theologians have refused to speak of him as a man but have stressed his representative and impersonal manhood, his inclusive manhood, because he has this utter fullness of development, and yet utter co-ordination, integration, of personality—wholly in God, as God—God. And only as you and I find an ideal—and there is only one ideal in the world that can satisfy us—so great and com-

pelling, so capable of arousing passion, so rich in its content that every faculty in our being can be devoted to it, so only shall we achieve the measure of the stature for which God purposes us.

This is all very elementary. You may ask: What on earth has this to do with vocation and duty? I say it is involved in the whole conception of the ordered society of the Church to which you and I were admitted at baptism. It is in order that we may grow up in an environment which consecrates the whole of us and integrates the whole of us, it is because we cannot in isolation develop personality, it is because we can develop personality in an environment where all are seeking the same end and serving the same reality. It is for that that the Church is essentially and inevitably God-given. Yes, but alongside of that building up of the individual to his full stature comes plainly the other side which is stressed by the sacraments of matrimony and holy order, the difference of function. Some people certainly conceive of society, of the Church, as if it were a heap of marbles of the same size and colour, an agglomeration of human beings, all developed on exactly the same standard, as like as two peas, as we say. That is not the Christian conception of society. From the first our sociology is imbedded in what still is its most adequate expression—St. Paul's great and constantly repeated metaphor of the body. This is no mere metaphor. We want to stress more and more clearly what is involved in our belief that the Church is indeed the body of Christ. It means just this—that the Church is,

or ought to be, that the Church thinks or ought to think, and does, or ought to do, that very selfsame which Jesus did in Galilee and Jerusalem, and it means nothing else. And it gives us furiously to think when that truth is realized, when we look out at the activities of ourselves (for we dare not judge others in such a setting), and compare them with what is involved in our vocation. But for my present purpose it is the membership in that body and the responsibility for differences of function to which I want to draw your attention. That comes out, as I have said, in the two sacraments with which to-day we are specially concerned. Granted that it is the privilege of every Christian to be admitted into this way of eternal life, granted that we are meant to grow up into Christ, bringing every fibre of our being under his influence, and into relation with his Spirit, yet each one of us has his unique place, his unique equipment, his special function. Sir Henry Slesser objected to the idea that we are cells in a body. To me that is really a good analogy for the Church, because a body is not a machine. I object to be treated as a machine, but I do not mind being seen as a cell in a body, if that body is the body of Christ. Just as cells vary infinitely in these amazing bodies of ours, so each one of us has his or her special calling, special function, special responsibility to the whole.

Alongside of what I have been trying to say of the interdependence of each one of us on all the rest must come this recognition that we have a specialized task to fulfil, that we have special aptitudes and special duties, and are commissioned

by or ought to be commissioned by, the society which gives us the sanction to fulfil a vocation within its membership. It is that aspect of these relationships of the special function of which matrimony is typical. I believe in the idea of the recognizing of certain vocations as consecrated, and the bestowal of the approval of the Church sacramentally upon them, that if we bear in mind what I have tried to say about the life of the Church as a whole, that cannot be withheld from any decent calling, that though we may not be commissioned, are not commissioned to give a strict sacramental sanction to the callings of men other than that of the priesthood and the married state, yet if the Church is itself the sacrament of the Kingdom, then in serving the Kingdom there is surely a true sense in which the society of the Kingdom should recognize as a vocation that to which a particular member is called. Ultimately we shall see all life, every department of life, as a vocation. There will be no calling, no pursuit, which the Church cannot and will not regard as blessed. At present, as you will see, very complicated problems arise at once when such a thing is said. But I want to plead that we should not restrict our sense of the special calling to our own priesthood or to the sacrament of matrimony, that we should agree that whatsoever things are good and pure and lovely and of good report, that all the activities of man which build up God's Kingdom, serve the welfare of his children, that these are not merely ministries but also potentially vocations. What does that conception involve? It involves a

conception that this calling, whatever it be, by which and in which I am to serve God, this calling depends upon the inward urge of the Spirit of God in me, guiding, inspiring my powers and faculties towards a special way of life in which I shall grow up to the fullest of my measure as a child of God. Educationalists are beginning to see that it is as they make their children feel this sense of the sanctity and responsibility of their life's work, as they make them feel that life is worth while, and that they are needed by life, that they get adequate results.

But look at what follows in the world as it is. Some of you have no doubt seen what is to me almost more pathetic than anything else, an exhibition of art work in an elementary school. See the sheer passion for beauty that reveals itself in these little studies of flowers and so on, and see here and there something like an authentic touch of genius, at any rate evidence of an enormous passion for free creative vitality. Well, are we not going to say these children have a vocation for industry, but they obviously have also a vocation for rich and free service of their fellow men? But what happens to them? We send them out into a system in which they are cogs in a machine, a system where there is no provision made for fulfilling what has been given to them of God, and stimulated only by their teachers to a life where to speak of vocation is in my humble opinion a mockery. I want to say that, because some of my friends, not least the Bishop of Manchester, are very fond of talking about industrial problems as

if all you had to do was to speak of them as vocation, and the whole spirit in which they were undertaken was changed. If I speak of the slave in the factory of mass production I can see his work as a ministry, but I cannot believe that the spirit of God in that man is calling him to fullness of life, by thrusting him out of shape, mechanizing him, turning him into a mere machine. There you come up against the question I want you to try to thresh out this morning, if, ideally speaking, all life is to be seen in terms of vocation. Now can we preach vocation while we are sending men and women to live in a system which is becoming more and more mechanical, and as it sometimes seems inevitably more and more mechanical, every year. Thank goodness I have to ask questions and not to attempt to answer them, because here you are right up against the most perplexing feature of the time. You have this steadily developing, hideously efficient machine. If you scrap or attempt to scrap it, it looks as if you would condemn two-thirds of the population to starvation. It is easy to talk about mediaevalism and all the rest of it. No one who speaks thus knows what that talk involves; if it could be put into effect it would mean so enormous a cutting down of the standard of life as to involve starvation for a very large proportion of human beings in the world.

There is our task. What immediate and what ultimate change is demanded either in the child who is being trained or in the system in which the child is to work out his salvation? What change is demanded if life is to be interpreted in terms of

vocation? There is one side of this matter of vocation, the relation of the individual to the society. Do you think you are inwardly called? And alongside of it comes the recognition and ratifying of that vocation by the society which gives the commission, the commission to the married life, to the priesthood, gives its blessing to this vocation on certain conditions, accepting, sanctifying, and then directing it into particular avenues of service, to be exercised in certain modes. There comes the question of duty and obligation. It is possible for us to stress what I have tried to say about vocation to the level of almost sheer individualism. When I met Father Tribe last at a conference of this kind he was so shocked by the way I stressed this plea for the free development of the individual that he said "You are a pure antinomian." I was so horrified at the stress he laid on duty and obligation that I said to him "You are a pure Pharisee." And between these two, between vocation and obligation, there is considerable difference, in the sense in which I am using it, as things are. For you this morning this matter of duty raises the most crucial issues you will have to deal with. Quite plainly the society recognizing and endorsing the individual's vocation lays upon him or her certain conditions which have to be fulfilled if the welfare of the whole is to be maintained, and in the present state, in a mixed world, these conditions often involve a sacrifice, always a sacrifice, but even sometimes what seems to be a denial of the vocation, the impulse, the leading, manifested in the individual. What is to be our

approach to these problems of conduct where individual vocation and corporate obligation come into conflict? Matrimony will supply a very large number of cases at once; now what is the normal line of self-fulfilment for the individual cannot be pursued under the conditions of married life because of the obligations incurred to the particular state entered upon. It is perfectly plain, but it involves enormously difficult issues, and I want that very difficulty laid before you, as a question which arises indeed in your own questionnaire. Along with it—and this for Catholics is more important—I want you to consider the fundamental question about the nature of that corporate obligation. We talk about the law of the Church; that is, the general and, as we believe, eternal principles of morality and religion revealed by the Spirit of God, but in dealing with these fundamental principles of the Church, in dealing with human beings so diverse in their make up and in their circumstances, can you treat them on general lines? I know that a lawyer will say hard cases make bad laws. I am inclined to think that every single one of us is a hard case (and speaking for myself I know I am), and that therefore any attempt to deal with the individual on what I may call "table d'hôte" lines is not satisfying. He has his own particular grievance, his own particular temptation, his own surroundings, and if you lay down a flat rate, so to speak, you find yourself slipping from the method of Jesus Christ to the method of Moses, and that is where the Pharisee comes in. There is a really difficult problem for you, a problem which it is

very important that this conference should face, because that is the commonest criticism among my Nonconformist friends of your movement. They say Yes, these people think you can deal with the situation on lines of rigid law, and when I hear some of you talking about divorce or birth control or any question on which matters of quite clear and definite principle are involved, I think you have not treated these things on the human line at all. Are there lines of conduct which are perfectly right for one person and definitely wrong for another? If so, how are you to deal with them?

I want to raise one more question before I finish. Ideally, as we have seen, each is necessary to all, and all reach completion in each. Ideally sin is both individual and corporate every time. Ideally when both the individual and the society to which he belongs are so enwrapped in devotion to a single thing that they move continually and all the time in the same direction, then both the individual reaches his perfect freedom and the society attains its complete development, and both come to the fullness of the measure of the stature of Christ. But in the meanwhile what are we to do in a world where we have as members of the eternal Church to work out our own lives in conditions perpetually challenging us to compromise? I put it in the concrete. You and I are agreed that we hold as an absolute fact of faith that the important thing about, say, John Smith, is that he is a child of God, called into the relationship of the Church; but John Smith is a husband, a ratepayer, a householder, and he is concerned with all sorts of problems, problems

of education, of sex, of local government, of political affairs, and, supposing he is in industry, the firm of John Smith & Co. is supplying hardware to the British public, and comes in contact with all sorts of people, and is torn in three parts between the shareholders, the workmen, and the general public. And in all these relationships and in many more he is still a child of God, and the poor man, as you all know, is broken and distracted by the effort to keep some sort of continuity running through his life, to work out in this utterly compromising situation, in an industry which is largely pagan, in a State which is largely pagan, in a domestic life which, God forgive us, is largely pagan, to work out in this pagan environment the destiny of a child of God. You and I are constantly teaching our people to live as children of God, and then they go out into the world and they try to do it, and get the sack. And what responsibility has the Church for that? It is a thing which fills me and my brother priests with dismay. We train these young people and they go out with a real desire to lead a Christian life, and then they go into business, and are told to write tickets for a remainder day, which they know are lies from beginning to end. They know it and say it, and get the sack. What are we to do for these people? The first time I made a speech on this subject, a little man got up at the back and said: "I agree with every word you say about the Kingdom of God. I am a grocer with a little shop, and if I tried to run my business on what I think are Christian lines, I should have to put up my shutters in a month, and I don't

know what would happen to the kiddies. What can I do?" I looked at him and said: "I am not so sure I am going to be a martyr myself, and I am not prepared to advise you to be one." It is all very well for us to say we are out of this business. We are confronted with it every hour of our lives, and we cannot contract out of it. We have to go on suffering and agonizing to redeem the thing. As a practical issue, what are you of the laity and we of the priesthood prepared to do when these boys and girls come back and say, "It is going to cost me my whole future if I try to live these things out." Are we prepared to send them to martyrdom without gaining that right ourselves?

STUDY CIRCLE REPORTS

On this day, as on the previous one, two questions at least were submitted to each Circle: one from the Syllabus circulated in advance, and one suggested by Canon Raven's paper, which had just been read. But on this occasion the questions were less obviously distinct in character than had seemed to be the case on the previous day, so that the Reports of the Study Circles dealt with them often in close relation to each other. No effort has therefore been made to separate the questions and the Reports are printed without any division between their parts. Their order is determined by

the order in which the questions suggested by Canon Raven were raised in his paper.

Report of Study Circle II

1. To consider the meaning of the phrase "the Church," especially in relation to the phrase "the Churches."

2. "Holy Order, which ensures the continuance of the mysteries of the Christian covenant."

3. What is the true function of the priest in regard to social problems? What about politics in the pulpit?

1. The Circle felt that the idea which was familiar to most of us, that the visible Church included only the Eastern, Roman, and Anglican Communions, is not adequate. In the first place because it excludes some of the baptized. In the second place because we feel a certain truth in the claim of organized Christian bodies outside these communions that they are within the Body of Christ because they express the Mind of Christ. They (with the Orthodox Church) claim that having faith and love they are within the Church. The Catholic mind, however, feels that in both cases the mystical element is pressed to the point of neglect of the institutional. Taking Canon Raven's words, while the outward is not identical with the inward, the outward is necessary in the time-order for the expression of the eternal. We can only look to the future to resolve this apparent

contradiction into a unity resting on Catholic principles, and therefore under episcopal government which will yet preserve the essential features of those organizations which do stand for certain special aspects (at times neglected by Catholics) of our religion. Meantime we are bound to insist on the importance of the historically identifiable Catholic Church, identified, *i.e.*, by the possession of Apostolic succession and administering the Sacraments as historically understood.

2. This led on to the consideration of the pragmatic value of Holy Orders. It might be said first that the Priesthood was the necessary guardian of truth, which includes moral as well as dogmatic truth. Incidentally it was felt that nonconformity largely derives its vitality from the truth so guarded. Secondly, the Priesthood is a means of moral strength or an energizing force, both through its prophetic office and through even the merely emotional value of the sacraments it administers. Thirdly, it is the guardian of worship. Human aspirations must be focussed at certain points. That is the pragmatic meaning and importance of worship. Lastly, it is the function of the Church not merely to teach or move or symbolize, but also to carry into practice, and of this the Diaconate, with its ministry in temporal affairs, is witness. The place of these temporal works of mercy must not be forgotten. But they are secondary to the worship of God, which is expressed in love to the brethren. They may even become a form of idolatry if philanthropy is substituted for the love of God.

3. " The true function of the priest in regard to social problems " the Circle considered in the typical question as to " politics in the pulpit." The Christian faith is basic to all forms of human activity; therefore there must be a true Christian politic, and its teaching must be part of the work of the teaching body of the Church. This is obviously entirely different from teaching the politics of any existing Party. At present there is no authoritative definition of this Christian politic, though such documents as the Lambeth Reports and the Encyclical of Leo XIII are adumbrations of it. The Circle greatly desired to see such a Council as Canon Raven had previously spoken of as a step towards the development of an authoritative politic: but felt that in the meantime each priest must take the personal responsibility for teaching this aspect of the Christian faith as he understands it.

[The Circle desired to record that for its conclusions in regard to (2) it was principally indebted to Fr. Tribe.]

Report of Study Circle IV

A. " If we hold that Sacramental Confession and Absolution be necessary (where they may be had) for the forgiveness of mortal sin, does this necessity arise from the truth of the social nature of men and the anti-social character of all sin? "

B. Is it possible to become fully perfect in a society which is obviously imperfect?

A. It was agreed that because we are all parts of one body, *e.g.*, St. Paul's words, all we have as individuals has been given and developed by our place in the whole body. But it is apparent that men think too much on individual and class lines, and do not recognize what they owe to society as a whole; and therefore all sin must by its very existence be anti-social, as hindering the perfection of the whole body.

It was recognized that all consciousness of sin must spring from the conviction that sin is in essence rebellion against God, but combined with this and equally important, the conviction that sin is thus against the brotherhood, *i.e.*, the family of God. It was further agreed that *all* sin is anti-social.

1. In a mystical sense:

There is an inner or spiritual union of mankind. It was felt that the sins in thought of a hermit in his *desert* cell would be able to affect unconsciously other members of the body.

2. In their direct practical effect, *e.g.*:

In sins of commission. Acquisitiveness or covetousness is not only the setting of a bad example, but it is essentially benefiting by what is another's at his expense.

In sins of word. Lying is anti-social because it destroys the very bond of fellowship, *i.e.*, mutual confidence.

In sins of omission. Indifference is likewise against the body in that it is slothful neglect to build up or cleanse the Kingdom.

> No man who neglects the discipline to perfect his own character can be said to be filling his proper place in the social order; for he is an essential part of the complete edifice, and any part which is stunted or unbeautiful mars the beauty of the whole.

The underlying teaching of the Sacrament of Penance ideally symbolizes not only the social nature of man, but also the anti-social nature of sin.

1. The penitent confesses his sins to God the Father, against whom he has rebelled;

2. Of equal importance—he makes reparation to the whole Kingdom of God, the minister being not only the representative of God, but also of the society which the penitent has marred and wronged. In the early Church the Sacrament of Penance plainly included reparation towards man alongside reparation towards God, in that confession was public. This is still the custom in many parts of the mission field. (*Cf.* Report of Study Circle III on this point.)

This aspect of sacramental confession is still brought out in the common formula preceding the recital of one's sin: "I confess . . . *and the whole company of heaven.*"

But the Group generally was of the opinion that most penitents thought of the word "Heaven" as only referring to the Saints in glory.

It was urged that teaching should be given in simple language to correct this mistaken idea, and (with one or two exceptions) the Circle urged some simple rewording of the formula which would

make it quite plain that confession is to God and his church on earth, as well as the church in heaven, and also that the loosing is given by the priest who, in this case, acts indeed on God's behalf, but also on behalf of the people of God on earth.

B. Seeing that all sin is anti-social and that therefore the sins of men infect the whole society with weakness and lack of harmony, it is not possible for any human soul to be perfected while living in a society which is unsanctified. The Group was of the opinion that our Lord was the only one sinless being, even the great saints have made progress at the cost of agonizing effort and painful awareness of the power of sin. To the individual, then, perfection comes from his striving for the perfection of the whole body, rather than by seeking his own salvation. He who seeks to save his own soul shall lose it, but he who loses his soul for My sake and the Gospel's, *i.e.*, the message of the Kingdom, the same shall find it.

This truth should have its practical outcome in the examination by Catholics of the conduct of their life in business, in their social relationships, in their investments, and in all their contacts with those who serve them or whom it is a part of their ministry to serve.

Report of Study Circle V

A. "What improvements might be made in the methods whereby the Church seeks to consecrate various states of life (other than the priesthood)?"

The Circle agreed that it must be a main purpose of the Church to effect the consecration of all life. Particular states of life could be classified as callings according to nature (marriage, parenthood, etc.), and callings by economic circumstances. The former most people were free to embrace or not at will; in regard to the latter they were to-day only too often without any reasonable freedom, so that they ceased to be truly "callings" at all. The Circle thought that the Church ought to make its teaching on the subject clear in the light of the words of the Catechism:

> "To learn and labour truly to get my own living [and by inference not to appropriate another's] and to do my duty in that state of life into which it shall please God to call me."

An effort was made to find grounds for determining what ought to be regarded as essentially unsatisfactory "callings," and as an aid to this the following division was attempted: (i) states of life harmful to individuals; (ii) occupations injurious to society. An employment might pass one test, yet fail to pass the other. In regard to industry conducted for profit, a distinction was necessary between the quest of gain as such and the making of a reasonable livelihood.

Before any method of consecrating particular states of life could be worked out, all these considerations would have to be carefully gone into.

It was further recognized that the quality of goods and the methods of their production depended largely—perhaps primarily—on what

the public felt (or was taught to feel) were its wants. Production could not be divorced from demand, and Christian opinion ought to concern itself with organizing the latter no less than the former. (In this connection Mr. T. M. Heron's pamphlet in the Anglo-Catholic " Black " series, *Christian Vocation in Industry and Marketing*, was recommended.)

Modern developments in the direction of change and rapid mobility had in many matters disturbed the atmosphere in which Christian truths could be effectively made plain. We needed to emphasize the underlying verities of human dignity, tranquility of spirit, and the essential sanctity of all activity undertaken in the spirit of vocation. To do this effectively we should require to stress the sacramental character of life and make clear the implications of the Church's sacramental system. Methods of consecrating those states of life which were worthy of it would have to be evolved from that basis.

B. " Some labour may be claimed as a ministry, though not as a vocation. Are we justified in regarding any industry as truly a vocation if its methods involve the treatment of men as machines?"

The Circle started from the standpoint that the Sacraments are intended to enable each child of God to live in his vocation.

The first sphere in which vocation could and must be sought was the home. It was a funda-

mental duty of Catholics to encourage the conception of the home as capable of being regarded as a sacred and divine institution. In this connection the Circle desired to suggest that a useful beginning could be made in one direction by reviving the practice of public betrothal with the blessing of the Church. There were various other states of life in regard to which the Church's blessing might be extended. For example, the entry of children upon their first employment might be made the occasion of such a ceremony, though only, of course, in cases where such employments could be regarded as satisfactory from the Christian standpoint.

In regard to Industry two practical suggestions were advanced: (1) Something in the nature of a *Charter* might be given by the Church to undertakings which showed themselves suitably qualified from the point of view of Christian values in quality of work, conditions of labour, and matters of price and sale. (2) *Sodalities* with a Catholic membership might be created in trade unions and perhaps in particular undertakings.

The Circle recognized that there were a great many features of contemporary industrial life which militate against a sacramental conception of life and a true realization of vocation. Not all mechanical work ought to be regarded as "unvocational" in the true sense, and it might claim a special validity where it could be shown to be socially necessary. But where it was clearly unnecessary and served merely to hinder the development of personality in those who were forced to

undertake it, Catholics must not hesitate to challenge and, so far as possible, put an end to it.

Report of Study Circle I

The subject presented to this Study Group was the consideration of

(i) The Christian's service of God within the order of grace;

(ii) In various states of life, *e.g.*, citizenship, industry, parenthood.

This was interpreted by the Study Circle as "the Priesthood of the Laity"—that phrase being safeguarded from any sense which might seem to infringe the Catholic conception of Holy Order and its functions.

It was felt that:

(*a*) *Confirmation* is the appropriate occasion for instilling the sense of vocation to this "priesthood." All speakers agreed that Confirmation is apt to be dangerously isolated from the rest of Christian experience on one side, and from the duties of actual life on the other. Too commonly it has been regarded as something peculiarly suited to those who are temperamentally "religious," and to have no meaning for the average man.

Difficulties were considered in relation to this, *e.g.*, the danger that children may be confirmed at an age when it is impossible to instill the sense of social duty into the candidates. The suggested remedy was not to defer Confirmation, but to give

more systematic instruction by means of Catechisms and other agencies, and especially of Retreats *after* Confirmation, devoting the time largely to the working out of the implications of the priesthood of the laity. This should also be taught more frequently and systematically to congregations in general.

(*b*) A new outlook on the nature of life requires to be presented to those who are confirmed, the new values revealed by the gift of the Holy Spirit being aptly indicated by the phrase used of St. Paul after the preparation following his conversion, "the scales fell from his eyes." This new outlook must issue in

(*c*) *Service* for God and our fellows. This does not merely mean what is generally known as "Church Work," but that every candidate should feel that he is embarking on a crusade in the world, and that the objective of the Sacrament should be emphasized, as well as the equipment which the Sacrament confers. Special stress was laid upon the value of the equipment conferred upon the confirmed in order that they might meet their full responsibilities.

(*d*) The Group deplored the fact that little sense of vocation to parenthood existed among the more educated classes. Means for reaching them were considered and a suggestion was offered that books should be available for such as desired guidance. Those in existence, however, were rather too narrowly confined to sex questions, and it was felt that more general guidance as to vocation was needed. A recommendation to Anglo-

Catholic headquarters was put forward that lists of suitable books should be drawn up and circulated through the parish priests. The work of the Mothers' Union was gratefully acknowledged, and its success in keeping alive the sense of vocation amongst women of all types and classes was recognized with gratitude.

(*e*) The vocation to citizenship should be impressed upon all who are confirmed, either during their preparation for that Sacrament, or in the period following it. Difficulty at once arises in the contrast between the industrial order into which the young people are plunged, and the meaning they have been taught to attach to life in the Christian instruction they have received. This instruction must therefore undoubtedly include the necessity of transforming the social order and endeavouring to bring it into harmony with the will of God. It is the supplying of a " master motive " for service that is especially the opportunity of the Church.

(*f*) The further question raised in the Paper of dealing with hard cases by the method of rigid rule was considered, and in general the distinction was upheld between rules which had behind them the force of Catholic consent, and those of less universal acceptation. In the former case, relaxation was impossible, but much fuller enquiry was needed into the whole question as to what laws could claim such general consent.

Report of Study Circle III

"What is the Church's responsibility to those of her members who suffer in any way, but more especially financially, by reason of teaching, given in the name of the Church, as regards honesty in business? Is the Church prepared in such instances to preach martyrdom to her children, and are her priests prepared to share in that martyrdom?"

"How far (if at all) is it desirable that public confession and penance should be restored? Would such a confession tend to stimulate a social conscience?"

"Is it desirable that the Church should use the power of excommunication against those who are openly and notoriously guilty of sins against justice or charity (*e.g.*, sweating, political corruption, etc.) as it does against those notoriously guilty of bigamy, adultery, etc.?"

The latter questions were first considered.

The question of using the power of excommunication to-day in the manner suggested seemed to the Circle to fall into the damned category of academic discussion.

Those who are notoriously guilty of sweating and sins of this nature should, in a living Christian community which has taught the guilt of these things, come within the scope of excommunication. But it is in no way practical to suggest such a thing at the moment, nor perhaps would it even be fair to do so. Churchwardens, however, might present to the bishops notorious sinners of this sort, other than priests, when occasion demanded.

With regard to public confession, conditions to-day differed so much from those of the times when such confession was generally employed that no analogy could be drawn. There were psychological objections to-day to the restoration of such a practice. Public confessions made nowadays in certain missions and " revivals " amounted rather to a declaration of present virtue in the " penitent " than to a confession of sins. Moreover, it would be difficult to guard against the danger of false confessions for the sake of notoriety, of mere curiosity bringing together a congregation to hear " revelations," and similar abuses.

But the Circle felt that where a congregation had a strong corporate feeling and sense of communion, and one member of it " lets it down " badly by some specific act or course of action, then, if public admission of this betrayal were made it would undoubtedly have a very stimulating effect on the social conscience of the congregation.

In regard to the question of how far the priest and the Church ought to go in demanding actual sacrifices when a Christian is caught in the toils of a dishonest system, it was felt that in the first instance the Church should formulate a direct attack on trade dishonesties, recognized and unrecognized. As this attack developed, undoubtedly personal sacrifices would be called for, both from employer and employed. The Christian standard of honesty in business relations is an unwavering one, which cannot be modified, and the Christian has special grace given him to sustain it.

But the moral problem for the employer and

for the employee is to some extent different in character. It may be difficult to advise an employer to act up to the full Christian standard where such action would, for example, by forcing him to shut down his works, cause suffering to others. There is virtue in efficiency as well as in honesty.

It was felt that where the problem of commercial dishonesty became acute, the congregation should be taught to make a stand, and when the first "casualty" occurred, the congregation should be prepared to shoulder the financial burden of assisting the victim. It might be that when it was made clear that a man was really suffering for the truth's sake, and not from a mere over-scrupulosity, a new situation would be found for him. But in any case, the more we Christians suffer for our ideals the more we shall re-discover that bond of union and corporate life that is so lacking to-day.

The whole of our present industrial system makes it so difficult for each one of us to live up to the full Christian ideal of honesty, that the Circle felt that as Christians we must necessarily explore every road to find some other arrangement of society more consonant to the will of God, and in which the individual could more freely and naturally live out his life in accordance with the Divine Plan.

Evening Discussion

The Warden of Keble, in opening, as Chairman, recommended two books dealing with the question, one by a Roman Catholic, Mr. George O'Brien, on the Economic effects of the Reformation, and the other, Mr. R. H. Tawney's *Religion and the Rise of Capitalism*, both extremely interesting and written from different points of view. The Warden offered each member of the School a copy of his pamphlet, *How can I be sure that I am a Catholic?* Father Widdrington, opening the discussion, said the School would be a failure unless they went away feeling they had related the whole thing to the sacramental system. It was disastrous, however, merely to say the answer was in the Catholic Church and the Sacraments. That was no answer at all if they did not give something more satisfactory, and if they did not relate calling and duty to the Sacraments they would make a tremendous mistake. What is the good of all our masses and our emphasis on sacraments if they are not going to work out in a different quality of life. The Kingdom as it comes to life is built on sacrifice, as it moves out into the world it is only to be maintained and sustained by sacrifice. Life is offering: men have to offer back to God this world, purified and redeemed. And what is moving many to hate our plutocratic civilization and to combat it is just that it holds our people back from the joy of self offering. We have to teach our people that all life is a priesthood, that there

are different forms of priesthood. The Church is necessary to the Kingdom, because it is the only way in which the Kingdom can come. We must not rest until humanity has made our social life a spiritual house for a holy act of priesthood. This School must aim at the creation of just such a common vision amongst Catholics.

Miss Helen Spence: To many people Church organization does, in fact, mean more as a bond of union than do the Sacraments, the reason being that for a long time the Church of England has tried to carry on religion without God. It is easy to see and feel an interest in the organization of a parish, which comes within human competence; whereas the Sacraments, of which the major part belongs to God, do not so easily appeal to people. We do not look upon our calling as an eternal thing, but think of it too exclusively as for this world. We look upon religion as a convenient moral sanction, or a sanction for the things we want to do. If people do not respond it is because they do not know what they are being asked to respond to. We must face the untaughtness of the mass of the baptized.

Father Torrance: We must realize the study going on into all these questions in other parts of the Church, *e.g.*, the Roman Church by Fr. Vincent McNabb and others, the present movement in Paris, the great social Catholic movement in Germany before the War, inaugurated long ago by Bishop Von Kettler; also the work done in our Church by Christian Socialists of the past, particularly the sound learning of the C.S.U. It

would be very valuable if all the information and research carried on for the past fifty years in Catholic Socialism in all these countries could be documented and the results put before us before our next Summer School.

Father E. Leach related the movements in Birmingham in the study of social science. Miss Spence was right when she demanded teaching. There is a pathetic need in Anglo-Catholic parishes for very definite teaching as to the social implication of the Sacraments, and it has not been faced by the Anglo-Catholic movement yet. We have to teach the people quite plainly and definitely, but we shall never do it until we realize what the Roman Communion realizes—that we must gather ourselves and our people into a fellowship of prayer. That is the answer to the question, How do we obtain grace?

Father Dodd: Having worked in colliery districts I have seen something of the Adult School movement and the W.E.A. The field here for priests and laity has hardly yet been realized. I have learnt a lot from the average man who goes to such meetings. A tremendous opening is offered for sympathetic priests to go amongst these people and show them that what they are aiming at we have in its fullness. If we don't all sorts of strange persons will.

The Revd. O. E. Gittins thought that we do not sufficiently foster a vocation to the priesthood in the young boys in our parishes. If the social side of the Sacraments is to be taught, it will perhaps be best taught by those who have learnt the faith

and been brought up to look forward to ordination.

Mr. Maurice Reckitt: In one phrase in a Study Circle Report there was the awful suggestion that vocation is something for one set of people and ministry for another. We cannot accept anything as a ministry unless we can also accept it as a vocation. T. M. Heron's pamphlet in the Anglo-Catholic Social Series, on vocation in industry and marketing, contains extraordinarily fertile and challenging ideas. It suggests, for instance, that the Christian Church should consider whether it could not issue a Christian charter to enterprises which set before themselves a definitely Christian standard of vocation as exemplified in the quality of work done, and the conditions of those who labour in it. Catholics ought to consider seriously the feasibility of such developments.

Sir Henry Slesser: The thing that impresses me most in Parliament at present is the extraordinary agreement on both sides of the House, and very largely on things which are undesirable. If Socialism means the regulation and control of people's lives by secular authority, most of the supporters of the present Government are Socialists. The whole mentality of reformers is almost entirely collectivist. Side by side with this there is an acceptance of the view of the right of large industrial organizations to control the lives of the people who work in these organizations. We are getting a new hierarchy, the secular power composed in part of leaders of business and in part civil servants, but nowhere of the ordinary man. That contra-

dicts everything for which the Catholic Church stands. It is a contradiction of the whole idea of freewill that people should be regulated at every point. The ordinary person in my constituency spends the whole of his life in being controlled and regulated by other people. People on both sides of Parliament seem to be agreed that the only possible salvation is through the pink or brown form, or the inspector. The Church must preach the restoration of freewill. It is one of the characteristics of pagan society that it does not believe in freedom. The Labour movement is just as much in need of such teaching as those who oppose it. The Catholic idea is that man should achieve grace with freedom. One of the most important steps towards true reform is to convert the modern reformer, because at present he wholly fails to realize that above all you must not destroy human personality, as the entire spirit and working of social legislation is tending to do. The true social issue to-day is that of "Personalism *v.* Controlism."

Mr. Campbell: The ante-chapel of the Church is the home, and one of the greatest causes of dissatisfaction with the Church is that the clergy do not visit their parishioners unless they show evidence of a "godly righteous and sober life." People in slums need visiting, and until this is adequately done the Church will continue to be unpopular.

Canon Raven, in summing up, said: The discussion has been singularly united on the main issue. Miss Spence indicated the danger—religion

without God, religion which is mechanized. The danger which all denominations apprehend from the Catholic movement is the mechanical element which stresses institutionalism in an exclusive fashion. After the discipline and control of the War we have an extraordinary reaction against all institutional religion—largely a mere dislike of discipline, but also a protest against treating human beings as machines. You may get a wonderful Catholic system of sacraments and ordinances, but if it is over-mechanized you get something not far removed from a soul factory. You put an individual in at the one end and turn out a " soul " at the other. But what really happens is that the creature goes in living and comes out spiritually dead. There is a tendency to divorce religion from the actual facts of life and experience. The Catholic Church, rightly understood, is a living organism, not an organization, and if we try to mechanize it we are perverting the best thing God has given to the world. Don't be afraid to go into situations where you may appear to compromise yourselves. If you stand aloof from Adult Schools, W.E.A., Nonconformist fraternals, friendly societies, and say " I am too holy for you," you are simply leaving all that aptitude for good out of touch with yourselves. The fact that we think men wrong is a reason for going humbly and penitently to them. If this movement will stress its own universal message and carry it everywhere, it will sweep the whole Christian life of this country into allegiance with it. All the denominations are searching for what is Catholic, Sacramental,

and ordered, but if they think the Anglo-Catholic movement is mechanical, based on institutionalism (and that is how it seems sometimes to be presented in the *Church Times*), the result will be the erection of a great barrier of prejudice which will be widespread and insuperable. I am rather dismayed to find what an uncertain thing Catholic sociology is at present, how very insecure in its derivative and secondary ideas, and even in its hold upon fundamentals. If you will get a group to work out the social implications of the Sacraments, and put them forward in a tract published by anyone not tarred in the public mind with the production of little pious books, you will be amazed at the response you will get. My desire is to see the whole of life consecrated in every department wherever it serves God's children. But if anyone thinks that can be done in the present industrial conditions he is very blind. It is no use holding a service for our children leaving school and consecrating them to the industrial machine unless we are straining every nerve to make that system fit for the service of God. You cannot fill people with the Holy Spirit, and then send them out into conditions which deny all possibility of the expression of that spirit. This matter of priesthood is something more than a mere name. The real danger is the growth of the mechanical. We have to recover a sense of the value of life, to see our work as the work of an organism, a body and not a machine. Unless you hold to the vision of your vocation continually, then the prospect which seems so fair for you in this movement and for

God's Kingdom, in these days of enormous difficulty and responsibility, and hope, simply fails and we fail with it.

In conclusion Dr. Kidd, speaking of the essential basis of Catholicism, reminded the School of a saying of Dr. Pusey that the difference between the Catholic and Evangelical was that the Catholic began where the Evangelical left off. Or to put it in another way, if Catholicism were not Evangelical, it was not worth much. In order to be good Catholics we have first to become good Evangelicals.

THIRD DAY (*29th July* 1926)

FELLOWSHIP AND SACRIFICE

By the Revd. W. G. Peck

IF religion is to be permanently formative of practical life, if it is to be the fount of culture and the pervading atmosphere of civilization, it must be sacramental. Non-sacramental religion may, here or there, and in some special circumstance, produce effects of particular value; but normally, and in the long run, it is by sacramental faith and practice that the world problem must be solved. The reason, though profound, is not difficult to grasp, and it is this: That while the problem of human association involves, in the last resort, knowledge of and contact with the nature of ultimate reality: while it is ultimately impossible to have a politic which is not also an ethic, depending upon a belief in the ethical nature of God; while it is ultimately impossible to have a sociology which is not, in some sort, a gospel, there remains always the hard fact that human association involves the problem of approach to the material world. Thus, all questions about society run, upon the one hand, in the direction of metaphysics and theology, and upon the other hand, in the direction of bread and cheese. The only true and abiding

form of human association, therefore, will be that which effects, and itself depends upon, a right relation between God and Bread. That is to say, the human employment of the material instrument must make it God's instrument.

It surely is obvious that our notion of what human society is, or of what it ought to be, is inseparable from our notion of what is ultimate reality. If this is not clear, it can at all events be easily demonstrated. The apologists of the Industrial Revolution were individualists who taught that free and unfettered competition was the only proper economic method; and, as we know, this was subsequently supposed to be fortified by some elements of Darwinism. And this clearly involves some view of the relation between the laws and processes of human life, and that eternal basis and origin of our human experience which is called by various names, but which we call God.

In the fundamental laws of human existence, either there is a reflection, an indication, of the nature of that ultimate reality, or there is not. If there is not, then it is difficult to see what the significance of mankind may be. It is difficult to see wherein may lie the value of any human endeavour. It is hard to know what was the good of Adam Smith's writing *The Wealth of Nations*, or of Karl Marx getting himself generally disliked by the authorities. Indeed, it is difficult to find any dignity in a man's falling in love, or any sense in his putting on his boots in the morning. And for the simple reason that if the fundamental principles of human life have no community with

the nature of eternal reality, then there is no guarantee of value, meaning, or permanence in human existence and human action. The whole human story may come to a catastrophic anti-climax any morning before breakfast. Life may well be a tale told by an idiot, full of sound and fury, signifying nothing. There is no assurance that we are of more importance than cockroaches.

If, on the other hand, we believe that between the fundamental principles of our existence and the nature of ultimate reality there is some community, so that the latter directly determines the former, and the former reflect and to some extent reveal the latter, then of course it follows that *what you say about economics is something said about God and the universe.* And if you say that free and unrestricted competition is the true economic mode: if you say that to labour only for gain and profit is the basic canon of economic activity, then you are making assertions about God, whether you know it or not.

To do the economic individualists justice, they were not entirely unaware of this; and they did assert that such freedom as allowed miners and weavers to work seventy or eighty or ninety hours a week for wretched wages, while their masters were building up great fortunes—they did say that such freedom of competition between man and man was, in the long run, best for all men. They honestly supposed that if the masters were not free to secure the largest amount of work for the least possible wages, the workers themselves would speedily starve. Thus, if the life of a weaver or a

miner was to be considered a valuable possession, competitive individualism was thought to be the only means of preserving it, and was thus the servant of positive good.

Manifestly, however, this means only one thing: society cannot be kept going unless you allow free play to human selfishness. Nor can we say even to-day that this belief is everywhere abandoned. A friend of mine, knowing that I was to give this address, was so kind as to lend me a book which he thought might prove helpful. It is a fairly recent contribution to the economic discussion, and is certainly interesting. But this is what I find in it:

> "The selfishness and self-interest of man can always be fully relied upon, and if the well-being of the community can be based upon them, it will repose on a really solid foundation."

It is true that there was an attempt to provide this naked doctrine of selfishness with a cloak of ethical respectability, the name of which was "enlightened self-interest." It was asserted that the individual's pursuit of his own welfare *was* his true method of serving society: and some rather cloudy minds have confused this with the doctrine of the common good, which is its precise opposite. Yet there seems to be sufficient distinction between the doctrine that by serving myself I serve society, and the doctrine that by serving society I serve myself. At any rate, enlightened self-interest does not mean laying down my own prosperity for the sake of the common welfare. In practice it produces the

delightful illusion, common amongst millionaires, that by being "on the make" a man becomes entitled to a stained-glass window.

The conclusion, however, to which I desire to ask your attention is that if individual self-regard is the permanent and abiding basis of economic life, and if the root principles of human existence reveal or reflect something of the nature of ultimate reality, so that there is some kind of relation and traffic between what is human and what is eternal, then, if man is intended to live by perpetual rivalry, we are not living in a universe at all; nor are we living even in a multiverse which tends to become a universe. For the *foundation* of our existence must be such as necessitates perpetual rivalry, competition, and strife. The ultimate sanction of unmitigated competition amongst men cannot itself be a unity if there be any community or likeness between that sanction and the fundamental laws of our existence in this world. Hence, pure individualism, in the last resort, cannot be reconciled with any sort of theistic philosophy. In plain, everyday language, a theory which contemplates millions of human beings grabbing and grasping at the material world, each necessarily seeking in this way to satisfy his own needs, using his skill or strength to outwit or outweigh other competitors for existence; a theory which contemplates the results of this struggle as somehow necessary—the hunger of some, the repletion of others; dirty squalor and vulgar ostentation side by side but not in comradeship;—such a theory cannot be philosophically reconciled with a belief

in God or with any working hypothesis of a metaphysical and ethical verity. Its basis must be such a pluralism as makes a Bedlam of all existence.

In actual life, however, we seldom, if ever, meet such extreme and abstract individualism. We find that unbridled competition and rivalry, if they express some fundamental principles of our existence, must live in the same world with principles which, even to the average individualist, seem equally important—principles which appear impatient of an individualistic interpretation. When a gentleman who claims that his behaviour in commerce or industry is rightly dictated by "enlightened self-interest" turns to other fields of existence, he is often strangely forgetful of that principle. When he leaves his office, for instance, and goes home to find three children down with measles, the cook absconded, and the water-pipe burst, enlightened self-interest might easily decide him to go and spend the night at a hotel. If he actually spends the night walking the floor with the baby, it seems to me a trifle academic to say that he does this in obedience to the law of competition. With whom is he competing? No one else wants his job! It does seem that the unit of interest which he calls himself is being associated with a more complex unity which has social quality. And if it be objected that the welfare of his family is closely connected with a man's own self-esteem, it must be admitted that a man's self-esteem is somehow inseparable from the welfare of a particular social unit. And the family is not the only unit of that sort. A man will die for his

country—and precisely how that may be an act of enlightened self-interest I must confess myself, after all the discussions, still unable to imagine.

It seems, then, that we are asked to accept competitive individualism as the fundamental law in certain spheres of activity; but that elsewhere individualism is unthinkable. During the Great War, for example, within the confines of the national cause, individualism was in theory and practice largely rejected. In such an abnormal situation it was necessary to consider the public weal in all things. Each was required to do his bit or to suffer his bit, and he who pursued the ordinarily innocent course of making his bit was unpopular. And there were fond sentimentalists who supposed that we should necessarily preserve the moral attitude which we had been forced to adopt, in the stress of a common danger. It was supposed that henceforth dukes would be found sharing the navvy's wayside kipper; and the local trade union would invite one of the masters to take the chair at its meetings. He would smoke shag in a clay pipe and there would be peace and goodwill for evermore.

Alas! That bright dream quickly faded. We were soon to learn that the common good is all very well as an ideal for some parts of life, or for the whole of life upon abnormal occasions; but that normally its sphere of influence is to be rigidly delimited. Thus the British people may have a flag in common: they may have a language and a literature in common; but their commonwealth depends, after all, upon the hard fact that in

economic activity there is to be nothing common at all: and that such association as may therein occur, must be attributed to no more than individual self-interest.

Now, if our previous contention be just, and the fundamental principles of human existence reflect or reveal something of the ultimate nature of Reality, this shuffling compromise between competitive individualism and social loyalty can find no better philosophical ground than individualism stark and unrelieved. But whereas a completely individualist world could not have a common religion, and in it every man would be his own religious denomination and probably his own god, the compromise in which we live to-day does give a place to religion, and even to what men suppose to be the Christian religion. That is to say, religion as a corporate bond may exist within circumscribed limits; but it has no application beyond those limits. Whatever truths or principles the religion may proclaim, it must be understood that they have no place in that sacrosanct field of economics, wherein the laws are sure and certain, and in which the only recognizable and scientific foundation, so far as the human factor is concerned, is that man's prime concern is with economic survival.

Let us be quite convinced that whatever terms certain presentations of Christianity may attempt to make with that compromise, the Catholic faith can make no terms at all with it. The Catholic faith includes a belief concerning the nature of ultimate reality. It includes a belief concerning

the fundamental principles of human existence. And it includes a belief concerning the true and complete mode of human association. I will ask your attention, for a moment, to these three points.

The belief concerning the nature of Ultimate Reality is that it is the Blessed Trinity. That is to say, in the Eternal Being, personality and society are essential terms, subsisting in perfect relation; and this relation of personality and society determines the structure of the universe and the life of man. The belief concerning the fundamental principle of human existence is that its determining foundation is the divine life, and that, within humanity, personality and society are terms without complete meaning until they are conjoined. And thus, if we are to speak of the salvation of the individual, we must speak, at that very moment, of a redeemed society. In other words, the Church, whether it existed or not, would be a philosophical deduction from Trinitarian dogma. We thus approach the third belief, concerning the true and complete mode of human association, and it is this which specially concerns us here.

The Catholic faith places at the centre of its practical operation the sacramental principle. And it seems to me that while it is extremely important that the actual sacraments of the Church should be correctly defended upon historical and theological grounds, a great service will also be performed by those who can show that the sacramental principle is involved in the Christian Ethic, and lies at the roots of all constructive Christian sociology.

I think no Christian should find difficulty in

believing that time, space, and the objective world, whatever may be the precise nature of their existence, exist not only by metaphysical necessity, but for moral and spiritual reasons. I mean to suggest that the structure of the world, or, if you prefer it, the structure of our experience, is thus and thus, not by chance, nor because of some abstract metaphysical principles devoid of ethical and emotional significance, but ultimately because God is love. In the most literal sense, I mean, it is love that makes the world go round, and love that makes two and two four. No one who understands and accepts the teaching of the prologue of the Fourth Gospel can have much doubt upon that point. If it be true that God created man in his own image, it follows that man is intended to realize, in finite modes, that co-ordination of personal life within a social complex which is absolutely and infinitely existent within the Blessed Trinity. But in mankind both personality and society have to develop: they have to *reach* their realization, and always under finite modes. And I take it that it is just here that there arises the moral necessity of an objective world, to be the means of social experience.

The material world is the registering medium of moral decisions; and thus it is intended to be taken up into the universe of moral ends. It is not the mere scaffolding of a spiritual life which, as it develops, can increasingly dispense with it. It is the necessary instrument of spiritual life under finite modes; and for aught we know, some such common, objective medium may be everlastingly

necessary for us, and the resurrection of the body may be *essential* to the life everlasting. But if it be true that the integration of finite personality in social bonds needs an objective world and a common medium such as matter provides, then it seems to follow that the ultimate integration and communion of soul and society with God must include the uplifting of that objective medium to the divine: must include the embodiment of the divine within that medium, that God may be all and in all. Man's science, art, and industry are intended to achieve, in their employment of material things, a mystical culmination. We are learning to see that man and the objective world, the world of nature, are interdependent, and that the working out of the human destiny involves the realization of an ever-intensifying significance in the world of nature. Thus the complete communion of man with God will discover in the whole physical process of life a mystical purpose and a divine presence.

Now, the soul can find complete communion with God, only as a member of society, since to be social is of the soul's inmost nature. But communion within a society, the communion of man with man, involves an objective nexus whereby that communion may be embodied and realized. And therefore the communion of the human society with its divine origin must include the consecration of that objective, material instrument —and the divine-human communion is thus perfected by including that instrument. This is what is done in the Holy Eucharist. This is the basis

of Catholic sociology. We say the Mass has a sociological meaning because it has a cosmic meaning.

It therefore becomes clear that the only approach to the material world which may thus elevate it into a mode of communion with that Blessed Society of love which is God, will be by the method of co-operative love between men, and between men and God. Thus we see that sacramental philosophy, in its very beginnings, speaks an utterly different language from that of the competitive industrialism of our day. *Catholics ought to fight the modern system, because the modern system is sacrilege.* That is where we stand. But there is more to be said. We cannot deny that in founding upon human selfishness, ordinary economics does found upon a palpable fact, even if we deny that that fact is an adequate foundation for the house of life. The truth is that ordinary economics believes in original sin; and believes that original sin is completely dominant in human existence; and it is far more pessimistic than Catholic theology. The latter is the divine science. The former is the dismal science.

We assert that man has perverted the material world from its sacramental significance. The created wills of men have interposed to turn bread and gold and iron from the Creator's purpose; and the material world, instead of becoming the embodiment of fellowship, has become the field of strife, the occasion of pride and hatred, the reward of greed and egoism. It has become an end in itself, and thus an occasion of idolatry and

blasphemy. It is not those who adore our Lord present in things visible who are the idolaters. It is those who make visible things the end and aim of human action who worship idols. And it goes without saying that *the perversion of the material medium and the disintegration of fellowship go hand in hand.* The one is implied in the other. But we hold that God has acted to restore man and the world to the achievement of his own original purpose. And since that act of restoration displays the profoundest scope of the social motive in the sacrifice of Calvary, it becomes clearer than ever that the only mode of human association which can effect a divine communion must be sacrificial. If the restoring Incarnation and Atonement are to be completely effective, they must issue in a society which does include some exemplary illustration of divine-human communion in and through a common medium; and that sacramental act will now be for ever based upon the historic sacrifice of Christ, integrating us therewith.

And while, in an unconverted world, that sacrament will be a unique embodiment of the divine, it will nevertheless clothe the Society of Christ, the Church, with a sacramental significance which will be set forth in other sacraments related to particular points of intercourse between the soul and society. And beyond that, it must of necessity indicate the nature of the whole approach of the Christian society to the material world. It will utterly condemn the employment of this world for any purpose of self-aggrandisement. It will condemn the unsocial use of the labour of others,

since thereby communion is banished. It will seek to destroy the very presuppositions of society conceived as a purely external traffic of individuals each serving himself. It will raise before the eyes of the modern world the entire question of the ethics of ownership and gain. It will declare that the only true adjustment between man and his physical environment is that which is controlled by a purpose of spiritual fellowship, and that this purpose must be pursued to the point of utter self-giving for the divinely appointed common end.

Moreover, it would seem to imply that since the restoration of a perverted world involved God in the sacrifice of Calvary, he who was rich for our sakes becoming poor, the followers of Christ must at least be *prepared* to accept poverty at any moment, until the sacring bell has rung the tocsin for all this world's pride and greed. At any rate, there is a great gulf fixed between the sacrifice and communion of the altar, and those ideals of glossy respectability which used to be mistaken for Christianity. But while we see that the operative motives of modern industrialism are not consonant with sacramental faith, we ought to remember that no proposals for economic redress can have very much meaning for us, so long as they are grounded upon a purely secular hypothesis. The only revolution that will ever do anything is that revolution of attitude toward money and machinery and daily bread which arises from the experience of those who have found the Body and Blood of Christ.

Those who perceive the social significance of the

Holy Eucharist must feel the pathos of economic socialism, even though they find elements of real value in its protest against capitalist industrialism. No economic theory which is divorced from mystical depths can of itself avail to answer our need. There is always the fierce, strange, bewildered heart of man to be dealt with; and the heart will require that in finding economic salvation, men shall find also the soul's Saviour. This double need of soul and body can be met only by a sacramental gospel. The soul cannot be saved into a mere economic scheme, any more than the nations can be saved into a political federation. Men and nations must be saved into the supernatural society of the Church.

For the Church is sacramental all through, and all its sacraments connote sacrificial fellowship. Holy Baptism declares that membership within the redeemed society is accomplished through the death of the Old Adam, the death of the self-isolating, self-regarding life. It declares that we begin in the Church with self-surrender; and that the association of the individual with the divine community is so precious a gift that we need not hesitate to bestow it upon infants who cannot ask for it, but can only receive it as their spiritual heritage, and grow up in its divine ethos. Again, in Holy Matrimony, the Church proclaims that the love of man and maid is not merely for their sakes or for their enjoyment, but that the physical and spiritual accompaniments of that love may be for the service of the society of God. And it is precisely this view of marriage as a social service

which prevents the Church from being led away by sentimentality when it is confronted by the hardship of some individual cases. It is impossible for the Church to give sacramental recognition to a social relation which it is prepared afterwards to dissolve upon the ground that it has involved someone in a painful sacrifice. Society is built on sacrifice, and in such an essential point of social cohesion as marriage is, society will often involve most painful sacrifice. The divine community demands sacrifice as the only adequate reply to selfishness, because, in the last resort, there is no satisfaction of mankind apart from fellowship, and there is no fellowship which is not built upon the will to sacrifice. And in the central sacrament of the altar the Church declares that this principle must govern the entire scope of human activity.

It is significant that sacramental religion is reviving in the modern world, so hard beset by problems of production and distribution, by problems of possession and gain; so tormented by the clashing desires and interests of individuals and classes. The individualist interpretations of the Christian revelation have not been entirely without value; but their day is passing. We must have salvation through a redeemed corporation of life, and all our active business must proceed within its circumference. Such unification of the human endeavour needs a supernatural sanction, a supernatural foundation. We cannot build the city of man outside the walls of the city of God. We need to find one another at that point of experience where we find God. Is not the answer to this need

to be found in the Sacramental Church, and chiefly where One says of common Bread, "This is my Body"? But if we believe this, we have a strict and inescapable duty laid upon us. We may not be politicians. We may have our doubts about this political party or that. Possibly the exceptionally wise may have doubts about all parties. But there is one thing we have to do, and perhaps it is the necessary preliminary of all vital social reform in this country. We have to arouse within the English Church a burning zeal to bring home the broken and estranged English people to a common household and to a realized kinship in Christ our Blessed Lord; that this country, which led the industrial revolution and largely created the modern world, may now lead that revolution of goodwill which shall cover the earth with peace and fill the skies with praise. And for this high and holy purpose we must demand that those who receive the Sacrament of the Body and Blood of Christ shall consider that therein lies a tremendous practical sanction. It means a certain kind of life. It is communion of man with God, realized by man's willingness to enter into the sacrifice of God. And in thus meeting the divine sacrifice, man is to meet man in a new consolidation, a restored solidarity. This, the centre of the Church, is to become the centre of the whole social activity. If at the altar we give ourselves, we are to go on giving ourselves —all the time. If, casting aside all prejudice and class-pride and self-interest, we honestly reach the conviction that private property is essential for personal self-expression, we must also admit that

the only true personal self-expression is one of sacrificial quality. Possession, as Mr. Tawney would say, is for function. The Sacrament should torment us for our smug acceptance of material well-being as our right, when millions live always upon the hunger line. It should awaken in us the dreadful reflection that we are possibly eating and drinking and dressing and motoring a judgment upon ourselves.

There are some who think that our concern for sacramental practice is superstitious. Let us pray for sufficient loyalty to the sacramental faith that the world may learn the mighty secret—that the Mass is the beginning of the Christian revolution, is filled with dynamic ethical meaning, fraught with vast spiritual power. And that the Holy Table is the true meeting-place of mankind becoming a Holy Family.

STUDY CIRCLE REPORTS

The subject of "Fellowship and Sacrifice" naturally arose out of the consideration of the social implications of the Mass; and the questions remitted to the Study Circles had in almost every instance a direct relation to the philosophy of that Sacrament. As will be seen, the effort was made to reveal the essential connection between our beliefs about the Holy Eucharist and the immediate problems of our social life to-day, and to show how such issues can most fruitfully be examined in the light of the eternal truths and values to which the

Mass is a perpetual witness. Some of the questions were suggested by the Syllabus; others arose out of the treatment of the subject in Fr. Peck's paper.

Report of Study Circle I

The questions propounded for consideration were:

"Is the doctrine of 'enlightened self-interest' at all consonant with Christian ethic and theology? and, Has it any kind of relation with the acceptance of Christ's sacrifice as our ultimate ethical sanction?"

At first sight it seemed easy to give an emphatic No as an answer to both parts of the question, but one member very rightly insisted on a fuller discussion of the meaning of "self" and "self-interest."

The difficulty raised was as to the "self." For instance, one might say "the great certainties to me as a child were my soul and God. Was I, or was I not, right in regarding my personal relation with God as the greatest thing for me? And does not that experience come prior to any reflection on the importance of my relations with others?"

The answer to which the Group was led was something like this: Yes, granted, but we must never be satisfied with our self-experience as a final centre of reference. We must always go on from the thought of God in himself to the thought of God in his universe and in mankind, in and through which he is more fully manifested, though our

intimate personal knowledge of him remains. That is, though God is distinct from this world and mankind, we can only be satisfied as we see them in relation with him, and act accordingly.

So with the question of a true self love and self realization.

In experience we must start with the self in our own consciousness, but we cannot make self an end in itself apart from God who made us, and his world of men and things in which, and *through which*, he HAS made us.

Or to state the matter in other words: You cannot abolish self or self-interest, but must make self identical with God's interest—and God's interests are involved with the whole of creation. There must be a complete harmony between self- with God and with man in God's creation.

So, self-sacrifice does not mean a destruction of personality, but its consecration to the glory of God and the service of man.

We had to be brought back from these very valuable thoughts to the real point at issue, namely, the attempted justification of enlightened self-interest as it is actually known to us in the economics of the eighteenth century—and after.

It was thought by the Group as a whole that there could be no possible justification. It was further pointed out that whilst the statement that enlightened self-interest worked for the common good had been made *ad nauseam*, no one had ever succeeded in showing *how* this occurred, whilst all the facts proved the contrary.

One member suggested that if by the right

changes in social structure and property arrangements it was secured that the struggle to get, at other people's expense, was obviated, there might be a larger sphere for personal self realization, without detriment to the common good—and there seemed general agreement with this.

Such a condition would clearly not be equivalent to "enlightened self-interest" in the customary sense.

But in any case, for a realization of the whole circle of Catholic ideas about God, man, and the world—in connection with the economic order—it would always be necessary to keep the thought of voluntary service and surrender for the common good.

There *is* a real love of self ("thou shalt love thy neighbour *as* thyself"), but there is also the need for all, in some degrees, in some ways, or at some times of "losing one's soul to save it." In the words of Nettleship, "Love is the consciousness of survival in the act of self-surrender."

Report of Study Circle IV

A. "Are we prepared to accept or to deny the assertion that there are such things as indefeasible economic laws which rigidly limit the application of Christian principles in the economic sphere?"

The Circle started from a unanimous acceptance of the idiom that what is religiously true cannot be economically false. It therefore found itself prepared to deny the assertion in question, but with

the proviso that circumstances of a physical nature might at certain periods and in certain places compel a modification of it. For instance, if a standard of life, as laid down in many authoritative pronouncements, be accepted as something religiously true and therefore to be demanded as essential for all men by Christians, such a demand might none the less be physically incapable of fulfilment in certain climates (*e.g.*, at the North Pole) or in certain areas (*e.g.*, on a desert island). But the Circle was quite clear that whatever purely economic difficulties might appear to stand in the way of such a demand in Britain to-day, they were not determined by physical limitations and could not claim to be dictated by economic "laws" in any valid sense.

One of the tasks, then, that lay before Catholics was so to assert the supremacy of morals as to do for this generation what Lord Shaftesbury did for his—destroy the obsession that still obtains amongst influential sections of the public, that much as it might be desired that industry should be conducted on principles which do not outrage Catholic teaching, such a desire cannot be gratified because of "economic laws." Many of Shaftesbury's opponents were men who in the private relations of life were both kindly and humane, but because they accepted the unproved dogmas of the classical economists as having the authority of revealed truth, they acquiesced in the appalling cruelties of the Factory system. This situation has its counterpart to-day. The problem of the conflict between economic oppression and social justice does not

arise primarily because employers and the *rentier* class as a whole are hard-hearted and cruel people, but very largely because they are the victims of a ghastly and unchristian obsession as to " economic necessity " which only the revival of a true understanding of the Christian religion and its claims can be powerful enough to destroy.

B. " Is it true that the idea of the Eucharist as the family feast of the people of God is often unemphasized and sometimes forgotten? If so, what changes in current teaching or practice are needed to restore the balance? "

The Circle was of opinion that both practice and preaching on the essentially corporate nature of the Most Holy Sacrament are lamentably defective. The widespread and, for the most part, unchallenged use of the phrase " Holy Communion " is indicative of an utterly defective conception of the Sacrament; and more stress needed to be laid on the Mass as the Common-union. Attention was drawn to the place of the primitive teaching in official theology long after pietism had engrafted itself on to popular Catholic theology. Various suggestions were made for stressing this aspect of the Mass: an earlier hour for the Parish Mass so that it might be followed by a common meal; the use of one wafer in order to preserve the symbolism of the One Loaf, etc. It was urged by one member that the three senses of the phrase " the Body of Christ "—the Body as the Sacrament, the Body as the Church, and the Body as Nature—should be equated in our teaching. The Group

expressed the view that the discussion of this whole point had proved to be among the most interesting of all the matters which it had considered during the week.

Report of Study Circle III

A. "Is the conception of a sacrificial Fellowship likely to find its richest expression in the denial or the acceptance of private property?"

B. "Does a *Holy* Communism necessarily mean the coercive prohibition of private ownership?"

A. It was agreed that the Mass was a sacrificial Fellowship, the principles of which should be expressed in a transformed, reconstructed, and renovated world. The organization of this world in all spheres, personal, industrial, political, etc., should reflect God and be an expression of his Nature and his Will. This Group had concluded yesterday that this would entail opposition to the present capitalist system in so far as it was based on avarice, love of domination, etc., and the substitution of an industrial and political order based on generosity and service, but the Group had not come to an agreement on what should be the form of this transformed society. The historic situation was reviewed. The first enthusiasm of the Church found its expression in some more or less spontaneous form of distributive communism (a productive communism, whether wise or otherwise, was not possible in the conditions of the time) which was broken by external circumstances, economic and

political, and not through its own inherent weakness. The early fathers looked back to this experiment as an ideal expression of the mind of Christ, but the fathers and doctors of the mediaeval period, when the Church had reached more stable conditions, reconsidering the fundamental nature of society as willed by God, concluded that there should be in such a properly constituted society an interplay of communal and personal ownership.

It was suggested that if the Christian community were at one on the desirability of such changes, it might be possible to some extent to organize life within its own borders in accordance with the Catholic ideal, without waiting for the conversion of the general public: but it was agreed that the ideal should be held up before people with the hope that the goodwill in man would respond to it and with the object of the ultimate conversion of the nations.

It was thrown out as a suggestion that every citizen should be given a small but adequate living income, to secure personal freedom which would help the worship of God and the realization of one's own personality. Others felt that the " slogan " of St. Paul, " if any will not work, neither shall he eat " gave a better moral foundation for society. No conclusion was reached in this matter.

It was felt that there would always be and always should be a variety of functions in industry. Some are naturally leaders and " captains " of industry (we used this term deliberately and in its strict sense of service and not domination), while others fulfil a more humble but equally dignified function;

but at the same time leadership should help to build up initiative and personality in every member of the Group.

We felt that common ownership was part of the expression of the Divine Will, and that our public property in roads, commons, parks, etc., was a right principle, and one which might be considerably extended, but the Group was unanimous in its fear of the dangers of regimentation and over-centralization, dangers which are already seen in State collectivism and which are increasing daily.

Public ownership must in any case be balanced by a personal ownership, which is largely denied by the present system, where many have little personal property and where others are in possession of such forms of property as lead to the domination and exploitation of others.

The Group's criticism of present-day communism is that while it may admit a modicum of personal property as a necessity, it fails to appreciate its human and divine sanctions. We were convinced that any vision of the New Commonwealth should include the opportunities of personal ownership for every individual and every family. As the natural instinct of the child is to express himself through material things, toys, plasticine, meccano, etc., to shape, and express, and create, so we think that it is a natural and God-given instinct for man to own such material things as will give the opportunities of creative expression, *e.g.*, a house, a garden, workshop, studio, etc.

B. The Group did not understand the precise

meaning of "Holy Communism." Did the phrase refer to the communism of the Mother Church at Jerusalem, or to the possible communism of a "third order" to-day?

We recognize that the common weal demands a certain measure of coercion, but are aware that coercion may become oppression; and we must be prepared to resist it when it becomes unendurable.

Report of Study Circle V

"Can the conception of sacrificial fellowship be harmonized with a system of unequal rewards for labour?"

The Group attempted first to define their conception of a sacrificial fellowship and considered the ideas of the self-emptying spirit of Christ, a suffering Church, and that on a lower level sacrifice is at the basis of all human happiness. It was agreed that the Church is the sacrificial fellowship ideally (*i.e.*, really) because it is the Body of Christ. In this connection the converting force of the early Church in Jerusalem was considered, with its strong sense of the "beloved community" when sacrifice became a joy; and a distinction was drawn between the sacrifice of members of the fellowship and the sacrifice of the fellowship as a whole. Both may be necessary, but we were not to assume a common agreement that the Early Church was communistic in the modern sense of allowing no private property. The Group agreed that

common ownership of all property is not a necessary concomitant of the sacrificial fellowship.

The Group then passed to the discussion of rewards for labour, and it was suggested that a man should receive what he needs to maintain him in society rather than a reward as the supposed equivalent of what his work is worth to society. The market price as the sole criterion of value, with its conception of labour as a commodity, was repudiated as unchristian. It was felt that it was difficult to judge inequalities of reward, that we want to aim at a reward of all labour according to a general standard of need with special treatment for the man with special circumstances, *e.g.*, the man with seven children or other condition of life which may entail larger needs, including the matter of status, provided this is bound up with function. It was realized that such a conception of reward or sharing would be more in harmony with the sacrificial priesthood of the community. Here then arose a digression on family allowances and on shirking, as a result of which it became clear that the Group believed that the normal man would be ready to work, and might even work better under a system of a juster share of the reward and the recognition of his work as his share in the sacrificial priesthood, and further, that it was involved in sacrifice that we should give up our " rent of ability." Further it was realized that to attain a greater measure of social justice the whole community *might* be involved in a certain amount of economic loss to be accepted as a corporate sacrifice. Here it was objected that we

could not approach the world as it is with such proposals without first converting it to Catholicism, and it was agreed that in addition to our ever-present duty of permeating the world with Christian ideals and practice, there was opportunity at present for explicitly Christian experiments in corporately run industries. It was also agreed that it was part of the sacrificial work of the Church at the moment to teach and practice a return to a real simplicity of life, an individual and corporate asceticism, a lessening of demand for all manner of ugly and unnecessary luxuries, while insisting on beauty as among the necessaries of the good life, instead of relegating it, as at present, to the "extras." Finally, that until the needs of all are supplied no luxuries ought to be allowed.

Report of Study Circle II

"Is the conception of sacrificial fellowship consonant with the management of industry by individuals or groups owning no responsibility to, but rather controlling the employment of, the mass of the workers?"

The Group first considered the nature of sacrifice, which essentially means consecration or oblation, and does not necessarily include any idea of loss. As things are it probably involves pain, but is always accompanied by joy, its motive being love, or desire for the glory of God.

The perfect sacrifice is that of the whole fellowship, in which each individual takes his part.

The whole Christian life is that sacrifice in fellowship of which the Mass is the sacrament and focus.

In the bread and wine the material world is offered together with man's work upon it.

This being the Catholic ideal, our question is can we actualize it under the conditions of our present industrial organization? With regard to the phrasing of the question (as above), the first feeling of the Circle was that an unjust suggestion was conveyed to the effect that employers, managers, and Boards of Directors had no sense of responsibility for the welfare of their employees. This was emphatically repudiated: but it was concluded that the question intended " responsibility to " in the technical sense of what we might call a constitutional responsibility. It was also pointed out that a sense of responsibility to the shareholders (who have a constitutional position) presses far more strongly upon the management.

We then re-stated our question thus: " Is the control of the many by the few consonant with the idea of sacrificial fellowship? " We all agreed that it was necessary to any organization that there should be difference of function, which involves that some should lead and some should follow: but that does not solve the question of leadership *not responsible to those led.* The question arose whether benevolent despotism was a form of fellowship. Further, whether, since we find in the Church the typical sacrificial fellowship, episcopal government justifies this method of autocracy. We had to leave this, and again we

re-stated our problem. If all parties acted in the spirit of stewardship could a Limited Liability Company express sacrificial fellowship? We decided that there was nothing in the nature of things to prevent even shareholders from acting as stewards.

Even so, we felt that to allot the part of mere obedience to the workers did not allow them duly to express their personality, and that this is the more serious since the mechanical nature of work to-day is so antagonistic to the development of personality. Therefore fellowship demanded that they must have some share in the management: and one member, speaking from his own experience, said that such opportunities did in fact help the worker to realize himself as more than a part in a machine. But he thought that this share in control should be limited to those matters of which the workers had direct experience, and that general policy must be to those with whom rests the responsibility of management.

In sum it was agreed that, *with these modifications*, the question might be answered in the affirmative, but that ideally some other system might better express that fellowship and offering which Catholicism demands. Underlying the whole matter is the need for a right distribution of wealth. Given that, we should have a condition of things far more easily penetrated by our distinctive principles.

Evening Discussion

[As the School had to set aside a large part of its time for discussion of future plans, discussion of the general subject was necessarily brief.]

The Warden of Keble put in a plea for the written, instead of the spoken, word. The clergy have to realize that they are now dealing with an educated laity, and this was going to make greater demands upon them. We had been content to rant not once but twice on a Sunday: we must realize that we have to teach an educated people. No mention had been made by any speaker of what was commonly called the frailty of human nature (in theological language, original sin). This point, whatever question is discussed, is deliberately or unconsciously ignored, yet it is the real cause of all our difficulties. Until human nature is taken in hand, until each single soul is first redeemed and then restored, it is quite hopeless to expect a new order of things in the industrial, commercial, or political world. It is not the Church that has failed, but human nature. The restoration and redemption of the individual is the primary work of the Church, and the condition of all social and industrial betterment.

Sir Henry Slesser said that the question of redemption could not be solely an individual question. It is quite easy to conceive of the individual living a simple life, but it is also a social question whether we conceive it necessary for a redeemed society to live the simple life or not.

The enormous attention devoted to exploiting the powers of nature, what is generally called scientific progress, may destroy the tranquillity and dignity of human life. The modern world is becoming more and more transformed by means of rapidly increasing transit; we are becoming more and more dependent upon artificial instruments for our satisfaction. The growth of the "movie" is a case in point. Many people expect to see, not with their eyes, but by pictures thrown on a screen. People give up dancing and football and watch others. All recreation becomes a mere professional performing before tired people. The modern world, which he ventured to call the jazz state, is going to great extremes in allowing this mechanical and artificial secondary civilization to dominate it. A complicated life tends to interfere between a man and his God. Without being Puritans, a Catholic nation would necessarily live simply. What we have to work for is the diversion of so much labour which might be used in building necessities for simple and decent life, and protest against its diversion into the manufacture of the secondary and unnecessary things. A great deal of trouble involved in economic distribution in mass production, arises from people demanding this jazz state. What is first of all necessary to provide for in Catholic sociology is a life of simplicity.

The Revd. W. G. Peck, in summing up, said: We most distinctly realize the utter necessity for redemption. What we are asking in this School is how the principle and fact of redemption may be applied to every sphere of life. No political party

will ever do anything for us. The very foundation of redemption of the social order is the redemption our Lord came to bring and which his Church proclaims. The whole root of our modern trouble is the secularizing of life in one sphere after another. The modern world has completely turned its back on the conception of a social order based on redemption. The result is individualism. Individualism produces such a chaos that great numbers of men are beginning to seek some means of salvation from that morass. But it is the fact that a great deal of Continental socialism has been irreligious. The Catholic attitude accepts the basis neither of modern plutocracy nor of modern collectivism. We say that the social order must be a redeemed order, redeemed from invisible and divine sources, that it must be built on the Incarnation and the Atonement. We seek to reunite the created order with the eternal order which we conceive as the Blessed Trinity. We say personality rightly belongs to God, because God is its Creator and redeemer. We go further and say society is not its own, but exists to express the will of God. Every individual who realizes the life of the Trinity must become a creative centre in the social commonwealth, and consequently can never be a mere passive being, but ultimately is intended to play some part in controlling the life of the society. We have to make the individual a real creative contributor to the social good. The time will come when it will be a perfectly natural thing for all workers to have some sort of control in the management of the industry by which they get

their living. Personal property is essential for personal self-expression, but it can only be our own in the sense in which our bodies and brains are our own. Personal self-expression is only obtained through sacrifice, and possession itself must be a means of sacrifice. Our Lord never said anything about the rights of man. He told us we should have to take up the cross. And taking up the cross socially will mean, among other things, a very drastic revision in our methods of unequal rewards.

RETROSPECT AND PROSPECT

AT the end of the Second Anglo-Catholic Summer School it had become clear that whatever else might be still in doubt, one thing at least was certain—that the School had become an established institution. The School represents the acceptance of a task from which Anglo-Catholics are little likely now to turn away. The possibility of recreating a Catholic Sociology, and the urgent need for such a thing, not only in the interests of human society but for the true understanding of God's will for mankind, are scarcely any longer matters on which opposing views are held amongst live and thoughtful Catholics. The Church, we have come to recognize, is not called merely to show an interest and sympathy in the social aspirations of reform movements, though she should certainly be concerned to do so. Her essential mission in regard to social righteousness is something much more fundamental than this. Her task is creative, and uniquely so, in that her inspiration and her resources are unique. The Church—to adopt the familiar phrase—must resume her prophetic office. She must prove that she has the power of leadership which can bring justice and reconciliation—and as a consequence plenty and happiness—to a world that has lost its way.

The Church must prove that she has such a power. But she will not prove it merely by asserting it. Centuries have gone by since Christianity allowed its leadership of society to go by default, and that leadership will have to be earned afresh. The Church was listened to in the mediaeval age because her teachers spoke with the authority born of knowledge, not only of divine truths, but of the social and economic necessities of the time. If her influence is discounted now it is not only, nor perhaps chiefly, that men are indifferent to religious considerations, but owing to the fact that religious teachers have allowed themselves to remain indifferent to secular ones. The social duty of Catholics does not consist merely of study, far less of the study of contemporary social and economic phenomena exclusively. But it must include such a thing if the lost ground of four centuries is to be recovered. Before Catholics can offer to the world that guidance and that illumination which are so large a part of God's purpose for his Church, they will have to qualify themselves by a process of study and reflection, so far as possible in common, undertaken in just such a spirit of devotion as are their retreats, their pilgrimages, and even their preparation for the Sacraments themselves.

It is in this light, then, that the Committee organizing the Summer School would wish to have the School regarded by Catholics. This Report, like the former one, is issued not only to serve as a reminder of what passed to those who were able to be present at the School, but to stimulate a live and active interest in such problems in the move-

ment as a whole. In this instance the actual questions propounded to the Study Circles, and such brief replies as time permitted them to make to these, have been reproduced, less on account of the value of the latter (though this is often very real) than because it is hoped that others will be stimulated, and perhaps helped, to tackle such problems for themselves. Whatever their difficulty, the relevance of these questions can hardly be disputed by Catholics who take the social significance of their religion seriously. They are just the sort of matters upon which our movement ought to be making up its mind. But it will not successfully do so until the individual minds of its members are applied to them. May it be suggested that there is here for parish priests, and others with a similar responsibility, both an opportunity and a duty. If the problems that were submitted to the School could be propounded also to Catholic congregations and other groups all over the country, the value of the School would be immeasurably enhanced. It is just this broad-based preparation which the movement needs to qualify it for the task to which it appears ever more clearly that God is calling us.

What has so far been written will perhaps suggest an answer to those who are apt to complain that such efforts as our School represents fail to arrive at any definite conclusions. There would be reason to suspect of superficiality a complete programme of conclusions arrived at thus early in the history of our experiment. It would at best be the work of a handful, little contributed to or

understood by the majority. But it would be going too far to suggest that nothing definite has yet emerged from our study and deliberations as they have proceeded up till now. Those who read these two reports carefully, and still more those who read between the lines thereof, will realize that there are already some issues on which the School is arriving at a clear decision. What is perhaps more important, the School would seem in these instances to be representative of the Anglo-Catholic Movement, in so far as its mind has been focussed upon these matters. A significant example is to be found in the antithesis between certain elementary demands of the awakening social conscience of the Church and that overriding power which is claimed for a number of contemporary presuppositions which have been dignified by the name of "economic laws." This issue is a vital one, and one in regard to which Christian opinion, too often insufficiently instructed, is liable to be stampeded into an unworthy and humiliating retreat. Catholic opinion, as represented at the School, has stood its ground, and challenged these "economic laws" to vindicate the legitimacy of their title. What is morally justifiable can only be set aside as impracticable on the ground that it is physically impossible. Economic Laws can justly be formulated to expound the limitations of Nature, even perhaps of human nature; but when they are constructed to prove that existing hypotheses of finance and industrial organization must be accepted without challenge, that existing resources, potential and actual, must be administered in a certain way and no other, and

such-like propositions, they cease to be laws at all and become merely the rules of a game intended to be played for the benefit of certain vested interests. To insist upon this distinction is not to press a merely academic point. In two cardinal matters, at least, Catholics are finding their ethical claims confronted by the veto of these sacred hypotheses of a pagan economics. We are told on the one hand that such a "standard of life" as the Church has demanded as a minimum and the first charge upon industry, however administered, must be rejected as impossible. Yet that it is not physically impossible in these days of scientific resource and advanced industrial technique is, upon reflection, abundantly clear. Again, we are told that "birth control" is a social necessity, since there is no longer enough to go round. Yet we witness on all hands the economic embarrassment which in our present order abundance so often creates—wheat destroyed, fish thrown back into the sea, the growth of rubber artificially restricted, and the cotton growers "saved" by a boll-weevil which destroys a season's crop! Is it an "economic law," we may ask, that fortunes should be made by keeping goods in short supply, as is so often the case to-day? Catholics will not easily be persuaded that such laws must be held to avail against the demands formulated by the social conscience of the Church.

Another matter on which the opinion of the School has been clearly expressed is the need for the recognition of the essential independence of the Church in relation to the State. Such a theory,

of course, is vital to Catholicism in spiritual matters, and especially so in England, where the historical fact of Establishment is always apt to obscure underlying realities. It will be found hardly less vital in social matters also. The very essence of a Catholic sociology lies in its distinction from the philosophy and the outlook of purely secular bodies. Clearly, its development cannot proceed far without such a distinction becoming apparent. Is the Church, then, to accept from the State a ban of silence in regard to social affairs which she could never for a moment contemplate accepting in regard to questions of sexual relations or religious education? For whatever purpose the Church was "established," churchmen cannot tolerate that its establishment should be construed into a subordination to any assumed political necessity. When Bacon declared that the rôle of the judges was to be "lions under the throne" of State power, his words met with protest on constitutional grounds. An independence claimed for judges can hardly be forbidden to bishops. Such considerations might seem to be elementary enough; yet the arguments which were employed to condemn the very moderate pronouncement of the Archbishop of Canterbury in May, to say nothing of the protests against the mediating efforts of the ten bishops in August, show that the essential independence of the Church (much less her responsibility of leadership) is by no means conceded, even by Church people themselves. The School was as united against the overriding claims of political necessity as it was against those of

assumed economic law. Some members looked back to the times of Constantine, others to the Middle Ages; but it may be doubted whether in this matter at least historical analogies are of much value. The situation is in many respects a new one: the State to-day is not our enemy, but neither is it our ally, far less our instrument. It is not outside the sphere of our influence, but that influence must be exerted and can only be exerted effectively, in the spirit of a complete independence appropriate to a society which exists in her own right, and that a Divine right.

This matter of the essential independence of the Church has been stressed because it is perhaps the point that has most clearly emerged from the work of the School so far, and because the full appreciation of what it involves by Catholics is necessary as the basis for any future constructive work in the direction of a Catholic Sociology. Many deeply religious people, who feel the unique quality and validity of the Catholic Faith in its personal implications, have not yet awakened to the fact that it has any distinctive social implications at all. The School not only signalizes a realization of this truth on the part of those who have so far taken part in its work, but has enabled us to appreciate a good deal of what that truth involves. In claiming independence for the Catholic outlook on social relations we do not, of course, claim to be indifferent to what is being thought, written, and said about such problems outside Christian circles, nor do we seek to establish any artificial differentiation between the con-

clusions to which we may be led and all conclusions reached from other premises than our own. We realize well enough not only that we have much to learn, but that there are many outside the Church from whom we can learn. Nor is it imagined that all secular proposals and programmes are of equal significance, or insignificance, from our point of view. Already it seems to be emerging from our deliberations that some contemporary schools of social criticism are offering what are in effect interpretations for our day of the earlier social traditions of Catholicism. The independence, then, which Catholics are realizing and insisting upon as the basis of their new task is no mere desire to be different from others, and affect thereby a superiority to them. But it involves a determination that the social principles we seek shall be really accepted because they are the expression of God's will for society and for no other reason; and in proclaiming them and attempting their application we cannot admit impediment from economic or political considerations which take for granted hypotheses or circumstances which it has become the task of the Church to challenge.

The School, then, has proceeded far enough to justify the endeavour to advance matters to the constructive plane. That attempt, it may be anticipated, will be entered upon next year, when the problem of Property will occupy the whole attention of the School. In the meantime the foundation has, we may hope, been well and truly laid. For to quote from Fr. Peck's paper: " While

it is extremely important that the actual sacraments of the Church should be correctly defended upon historical and theological grounds, a great service will also be performed by those who can show that the sacramental principle is involved in the Christian Ethic, and lies at the roots of all constructive Christian sociology." Our School does not claim to have performed such a service adequately. But we offer our efforts, such as they are, to our fellow Catholics that they may be stimulated to supplement them where they are unworthy, and to help us in going forward to the tasks that are still ahead.

M. B. R.

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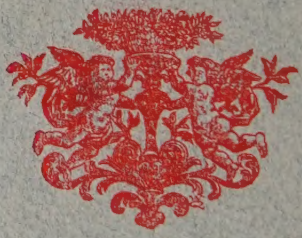

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